THERE, IS INDEED WISDOM IN SOME FORMS OF POETRY (BUKHARI)



ديوان على المرتضى المرتضى The Poetic Works of Sayyidunā 'ALT



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AL-NADI AL-ARABI DARUL ULOOM ZAKARIYYA SOUTH AFRICA

ديوان علي المرتضى The Poetic Works of Sayyidunā ʿAlī

The Verses of Amīr al-Mu'minīn Sayyidunā Alī 🔌 Translated into English Poetry

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Translator's Preface

All praise is due to Allāh , Who has guided us by the means of His book and taught us through the pen. And may He send peace and blessings upon our very dear and beloved Prophet Muḥammad , who taught us how to live every aspect of our life.

The book before you is the product of an experimental idea, a below-par hold of the English language by the translator, and hours spent by a team of editors to place some value in to this work. Hence we ask the reader, especially those in the circle of 'Ulamā', to pardon any mistakes, and to provide feedback and criticism on this initial effort.

Note to the Reader

This book is a poetic translation. Its purpose is not to communicate a literal translation. Rather, it is to relay the general meaning of the verses of Sayyidunā 'Alī with a shot of poetic flavour to sweeten his wise philosophies for the English audience. Although considerable efforts have been made to translate the Arabic as is, slight diversions have been made at certain instances for the sake of rhyme, rhythm and pace. Furthermore, commas used in many verses are to show the reader where to pause when reciting the verses. Therefore, these commas should not be considered as grammatical errors. On the other hand, if there are any edits or concerns, please notify Al-Nadi Al-Arabi. We will appreciate it greatly.

A Word of Thanks:

First and foremost, I would like to express my sincerest appreciation to the supervising teacher of Al-Nadi Al-Arabi,

Maulanā AbdulQuddoos Qasmi, who found me as a boy without a purpose and took me under his wing by including me in Al-Nadi Al-Arabi. His continuous aid and support has implanted a spark of purpose in my heart and has given birth to a desire to equip myself with the skills necessary in serving the Muslim Ummah for the rest of my life. He was the one who placed this weighty task of translating the words of Sayyidunā ʿAlī & upon my unworthy shoulders, and gave me his full confidence and patience while supervising this project.

I would also like to thank the honourable principal of Darul Uloom Zakariyya, Haḍrat Mawlānā Shabbir Saloojee (May Allāh accept his services for Dīn). He was the one who sensed the need of providing students with an opportunity to work on their Arabic and get hands-on experience in the fields of authoring and translating books, in the shape of Al-Nadi Al-Arabi. I, like many others around the world, am indebted to him for his continuous efforts towards the service of Islām. May Allāh accept his continuous effort for the sake of Dīn and grant him *barakah* in his age and life.

Furthermore, my utmost gratitude is also due to Qāri Saleh Peck and Qāri Zaid Haspatel (May Allāh accept their services for Dīn) for double-checking this book, and spending their valuable hours in this cause. May Allāh reward them for their hard work and continuous support on our behalf. We certainly cannot repay them. Our English editors A. Ashraf, S. Sulaymaan, M. Ansari, and M. Usman Akhtar also cannot be thanked enough for working on this project for over a year in checking the entire translation multiple times. It is only the hard work of the people mentioned above that masked the many mistakes made by the translator, and disguised his ignorance with their scrutinizing eye on every word.

Having said this, the reader should keep in mind that it is only the grace of Allāh and the hours of work put in by the people mentioned above which brought the unworthy drafts of the translation to the level of publication. Any mistakes which still remain in this book are certainly the responsibility of the translator alone.

Lastly, I would like to thank my inspirations, my parents, and my teachers Mawlānā Asif Bana and Hāfidh Zuber Raja who nurtured me and instilled within me the teachings of Dīn.

May Allāh preward all those who worked on this project, as well as its readers and supporters. May He accept this book, place *barakah* in it, and forgive the translator for any shortcomings.

-Abdullah Ayaz Mullanee 23 April, 2015

Foreword

Haḍrat Mawlānā Shabbir Saloojee (Dāmat Barakātuhu)

Poetry is an ancient manner of expression. It exists in every language. When deep notions and human sentiments can no longer be contained in prose, they emerge in the form of poetry. The culture of every refined nation largely comprises of the unique language of poetry; and its presence plays a vital role in fashioning

the mindsets of the people.

Poetry had a significant position in the history of Islām as well. Sayyidunā 'Umar في stated regarding the poetry of the pre-Islamic era, "الشعر ديوان العرب - Poetry is the record of the Arabs." In the time of Prophet Muḥammad في, when Sayyidunā Ḥassān bin Thābit في unleashed his verses upon the fortress of ignorance, it left the disbelievers stunned and speechless. 'Abdullāh bin Rawāḥah and Ka'b bin Mālik في, the poets of the assembly of Nabī في, donned the responsibility of defending Islām as well.

However, there are many drawbacks to poetry as well, for often it is merely presented as a concoction of vain ideas, self-conceitedness, and the veneration of desires. Poets get so frenzied in their perceptions and whims, that many times they transcend the

realm of intellect and religion.

This is also why Prophet Muḥammad was not taught poetry by Allāh من مع it is mentioned in the Qur'ān, وَمَا عَلَّمْنَاهُ الشِّعْوَ وَمَا ﴾ (Qur'ān 36:69) However, sometimes such words would unintentionally slip from his blessed tongue which accorded with rhyme and meter. It is also recorded in a few narrations that at times, Nabī would recite the verses of different poets. On one occasion he is cited to have said, "The truest words uttered by a poet are those of Labīd:

"ألا كل شئ ما خلا الله باطل * وكل نعيم لا محالة زائل" "Listen! Everything besides Allāh is false "And every good thing will definitely come to an end

Nabī se worked alongside the Ṣaḥābah se in digging the trenches before the battle of Khandaq. While moving the sand, he recited:

"وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا ، وَلاَ صَلَّيْنَا

"By Allāh! If it was not for Him we would not have attained guidance

We would neither give Ṣadaqah nor perform Ṣalāh

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الأَقْدَامَ إِنْ لأَقَيْنَا

So, send tranquillity upon us And keep us steadfast if we meet them in battle

إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا"

For they have committed a treachery against us When they yearn to wreak havoc, we reject it"

The Ṣaḥābah modelled themselves under the company and education of Nabī until their mentality, character and lifestyle was amended according to his teachings and characteristics. This chosen group persevered in their faith in Allāh, in the remembrance of the afterlife, and in obeying Rasūlullāh in every circumstance; hardship and ease, victory and loss, poverty and affluence. This became the distinctive feature of the Ṣaḥābah a, which could not be matched by any other group in the annals of history.

However, the most eminent and distinguished from the virtuous and esteemed Ṣaḥābah were Al-Khulafā al-Rāshidīn (The Rightly-Guided Successors of Nabī .). In reality, the true meaning of being a Khalīfah of Nabī is to entirely emulate the lifestyle and temperament of our beloved Prophet Muḥammad . Hence, we find them to be absolutely moulded with aspects of his life such as complete conviction upon the unseen, sacrifice in submitting to the commandments of Allāh, detachment from the world, and

dedication to benefitting the people.

Sayyidunā ʿAlī 🗸 was the fourth Khalīfah of Nabī 🌉 and the last from Al-Khulafa, al-Rāshidīn. He took upon the weighty responsibility of Khilāfah, when disunity had crept into the hearts of the Muslims and the plans of our enemies had come to fruition. He firmly upheld the Sunnah in the affairs of his Khilāfah and did not trade his beliefs and fundamentals for personal benefit or for that which appeared as opportune. His rule was one of constant struggle, in which he did not falter nor sway towards ease. He was not one to speak badly about his adversaries, nor did he complain regarding the shortcomings of his friends. The actions in his administration were not done for the sake of gaining recognition and popularity from the people. Every step that he took during his Khilāfah was with a genuine passion for Islam and with a sense of fulfilling his responsibility to the Muslim Ummah. Therefore, his Khilafah became a means for him to be elevated in ranks, ultimately bringing him closer to Allāh 🞉.

He left such a vast and multifarious legacy that has left

historians baffled till today. Amongst his more recognized accolades are his extreme devoutness and piety, such that to this day saints hold him as a paragon. He is renowned amongst scholars and judges alike for his legal and judicial wisdom. However, though of his lesser known merits, Sayyidunā ʿAlī had a masterful command of the Arabic language and spoke with a stunning eloquence. It is thus unfortunate that he is not as recognized for his poetry. Every line of poetry that Sayyidunā ʿAlī composed is laden with wisdom, and teaches us important and truthful lessons of life.

Though the poetic works of Sayyidunā ʿAlī have been published numerous times in Arabic, it has not been translated extensively; having only been translated into Urdu. It has thus remained largely inaccessible to English readership. Seeing this void, Al-Nadi Al-Arabi invested itself in presenting the inspiring words of Sayyidunā ʿAlī to the English audience. This work was assigned to a student member of Al-Nadi Al-Arabi, Abdullah Ayaz Mullanee, who rigorously devoted himself to capturing the eloquence of Sayyidunā ʿAlī and translating it into English poetry. We hope that this exemplary effort will become an inspiration for other students.

Al-Nadi Al-Arabi has committed to the service of preparing books in the various branches of the Islamic sciences, Dacwah and literature - in multiple languages. They have dedicated themselves to educating students and equipping them with skills that will prove invaluable in their lives as future scholars. This has been an ongoing effort for the past few years, and is continuously gaining momentum. May Allāh grant them unity, success and envelop them with his special blessings and guidance. May Allāh protect its members, especially its supervising teacher Mawlānā Abdul Quddoos Qasmi. May Allāh grant all the contributors steadfastness and fill their hearts with sincerity. Amīn.

Haḍrat Mawlānā Shabbir Ahmed Saloojee (*Dāmat Barakātuhu*) Principal of Darul Uloom Zakariyya

Foreword

Mawlānā Abdul Quddoos Qasmi (May Allah Protect Him)

The Ummah has come to a consensus that Al-Khulafā' al-Rāshidīn are the greatest of the Ṣaḥābah . Although Sayyidunā 'Alī . is fourth in status and chronological order, he possesses many such attributes and merits in which he is unparalleled. He is a unique pearl from the family of the Prophet . who was raised under his guardianship and has benefitted from being from his lineage and has acquired his knowledge.

His services in the fields of knowledge, spirituality and warfare watered the roots of our faith. His life left us with lessons of self-sacrifice and with model examples, such as his steadfastness in keeping his Khilāfah upon the Sunnah in dire times. Even though each one of these aspects can be highlighted individually, we would like to focus upon one such aspect, which is often overshadowed by his greater and more apparent traits; his eloquence in prose and poetry. Every word which escaped his lips was weighty with sagacity and illustrated the height of eloquence.

His Eloquence in Prose:

The famous author and teacher Aḥmad Ḥassan al-Zayyāt writes in his book *Tarīkh al-Adab al-ʿArabī*, "Besides Nabī we cannot find anyone, in the era before him nor after him, as eloquent as 'Alī . There was none who was as articulate and well-spoken as he; He was wise, and fountains of knowledge effused from his words; He was an orator, and streams of eloquence flowed from his tongue; He was an adviser, who captivated hearts and eyes; His pen flowed smoothly and excellently, and wrote insightful and strong proofs; His command upon language was such that he would write whatever he willed, in the manner that he willed it. It is

unanimously agreed that he was the greatest Muslim orator and an exemplary writer."

'Abbās Maḥmūd al-'Aqqād writes, "The style that we find in the majestic language quoted from Sayyidunā 'Alī 🟂 is such that it cannot be surpassed. His phrases are exemplary in wisdom, and he uses the best of expressions. Sometimes it is difficult to determine which of his expressions are better and stronger. He is a man of such innumerable skills, that we simply don't know whether we should focus on his eloquence or highlight his achievements and expertise in the numerous other fields of his life."

Let's take a look on a few examples in order to appreciate the depth of his words:

- 1) کلموا الناس علی قدر عقولهم، أنحبون أن یکذب الله ورسوله : Speak to people according to their intellect. Do you really want (that they listen to your high and eloquent speech) and reject Allāh عند and His Rasūl الله (due to not understanding what you said)?
- 2) احذر صولة الكريم إذا جاع، و صولة اللئيم إذا شعع: Beware of an honourable man when he is hungry. And beware of a wretched man when he is full.
- النفس مؤثرة للهوى، آخذة بالهويني، جامحة إلى اللهو، أمارة بالسوء، مستوطنة للفجور، طالبة النفس مؤثرة للهوى، آخذة بالهويني، جامحة إلى اللهو، أمارة بالسوء، مستوطنة للفجور، طالبة The heart (nafs) gives preference to desires, chooses that which is comfortable, rushes towards amusement, plunges towards sin, seeks ease, and runs away from work. If you continuously force it, you will exhaust it. And if you leave it, you will spoil it.
- 4) الا لا يرجون أحدكم إلا ربّه، ولا يخافن إلا ذنبه، ولا يستحيي أحدكم إذا لم يعلم يتعلم، وإذا سئل Listen! None of you should have hopes upon anyone except Allāh. And none of you should fear anything except his own sins. If one of you does not know something, then he should not be shy to study. And if he is

- asked something which he does not know, he should not be shy to say, "I do not know."
- 5) إذا أقبلت الدنيا على أحد أعارته محاسن غيره، وإذا أدبرت عنه سلبته محاسن نفسه the doors of worldly success open upon someone, even the good of others is associated to him. When it is closed, then even his personal attributes are denied.
- 6) لا تكن عبد غيرك وقد جعلك الله حرّا: Do not become a slave to anyone, for Allāh has created you as a free man.
- 7) إياك والاتكال على المنى، فإنما بضائع التوكي: Stay away from depending upon false hopes, for that is the investment of the foolish.
- الا الناس نيام، إذا ماتوا انبهوا (Verily people are asleep. They awake when they die.
- 9) الناس أعداء ما جهلوا: People fear what they do not know.
- 10) الناس بزمانهم أشبه منهم بآبائهم: People resemble their times more than their ancestors. (They are more influenced by the culture and influences of the time, than the characteristics and qualities which they inherit from their predecessors).

His Poetry

The book before you, however, focuses upon the poetry of Sayyidunā ʿAlī . The specialty of the poetry of Sayyidunā ʿAlī is that it has a very genuine style, free from any pretentiousness. He avoids using overly complex words, convoluted sentences and bizarre expressions. He is a master at relaying an immense amount of meaning in a few words. Thus, we find an entire universe in his every word. His poems are a bouquet, wherein every flower has its own distinct fragrance. His words reflect that he is a well-wisher for his audience, knows their weaknesses and strengths, and is advising them with a deep insight into the complexities of their social lives and their innumerable problems. An example of life lessons and advices relayed in his poetry can be viewed in the poem below:

تَعَيَّرَتِ الْمَوَدَّةُ وَالْوَفَاءُ وَقَلَ الصِّدْقُ وَانْقَطَعَ الرَّجَاءُ أَخِلاًهُ إِذَا اسْتَغْنَيْتُ عَنْهُمْ وَأَعْدَاءٌ إِذَا نَزَلَ الْبلاءُ وَلَيْسَ إِذَا نَزَلَ الْبلاءُ وَلَيْسَ لِهَ بَقَاءُ وَلَيْسَ لِهَ بَقَاءُ

Friendship and loyalty have changed
Honesty has decreased and all hope is lost
People are friends when I am in no need of them
And they become enemies, when times are hard
Blessings do not remain forever
Hence, the hardships will also not remain

Nabī was sent to teach good character to humanity, as he said, "إِنَا بِعَنْتُ لَا عُمْ مِكَارِمُ الأَخْلَاقِ". I have been sent to complete good conduct." It is also the purpose of our Sharī ah to elevate mankind, through its teachings, to its destined status as the greatest of all creations. Remarkably, we find the same themes constant in the poetry of Sayyidunā Alī . He inspires his readers to seek good moral conduct and attain it. Additionally, his work reminds the reader of the transient nature of this world, and urges one to aspire for the afterlife. Although many poets have emphasized this topic, Sayyidunā Alī explains this topic as:

Upon time, your trust should never be placed For time is not disciplined or constant in its ways (If today it is helping you then tomorrow it's against you)

In the following poem, he invites us to take a look at what good conduct is in the light of Qur'ān and Ḥadīth:

(1) إِنَّ الْمَكَارِمَ أَخْلَاقٌ مُطَهَّرةٌ * فَالدِّيْنُ أَوَّلْهَا وَ العَقْلُ ثَانِيْهَا (2) وَالْعِلْمُ تَالِغُهَا وَ الْغَضْلُ سَادِيْهَا (2) وَالْعِلْمُ تَالِغُهَا وَ الْفَضْلُ سَادِيْهَا (3) وَ الرِّرُ سَابِعُهَا و الصَّبْرُ ثَامِئُهَا * وَ الشُّكُرُ تَاسِعُهَا وَ اللَّيْنُ بَاقِيْهَا (4) وَ النَّفْسُ تَعْلَمُ أَنَى لاَأْصَادِقُهَا * وَ لَسْتُ أَرْشُدُ إِلاَّ حِيْنَ أَعْصِيْهَا

Nobility consists of having good traits Piety comes first, the second is intellect

Knowledge is third, while fourth is to tolerate Generosity is fifth, graciousness is next

Virtue comes seventh, while patience is the eighth Thankfulness is the ninth, and softness is the rest

My desires know, that they are forever disobeyed For the only time I'm right, is when my desires I reject

Additionally, he informs us that a person can only have good character when it is coupled with intellect and wisdom. As he says in the following poem:

إِذَا أَكْمَلَ الرَّحْمُنُ لِلْمَرْءِ عَقْلَهُ فَقَدْ كَمُلَتْ أَخْلَاقُهُ وَمَآرِبُهُ عَلَى الْمَوْءِ عَقْلَهُ وَمَآرِبُهُ عَلَى الْعَقْلِ إِنَّهُ لَعَيْشُ الْفَتَى فِي النَّاسِ بِالْعَقْلِ إِنَّهُ

When Al-Raḥmān refines the intellect in a person's head Then he completes the heights of his character and desired intents

A young man can live amongst the people with his intellect And with it, he can increase the knowledge and the experience he gets

A Word of Thanks:

We, as members of Al-Nadi Al-Arabi, are greatly pleased and honoured to have received the opportunity to present the words of Sayyidunā ʿAlī 🚵 in the English language. This blessing is only from Allāh 🕸 for which we cannot be thankful enough.

Abdullah Ayaz Mullanee has completed the difficult task of rendering the works of Sayyidunā ʿAlī 🙇 in the form of English

poetry. This is such an accomplishment which is often unachievable by even those who are well-versed in the field of literature. Abdullah Ayaz Mullanee is a student of the 7th and final year and has been a member of Al-Nadi Al-Arabi for the past four years. During this period, he has remained focused on his coursework and punctual in his study circles. With the grace of Allah, he has also maintained the first or second position amongst his classmates within this time. Alongside all this, he has also dedicated his free time, weekends and holidays towards the various oral and written activities conducted by Al-Nadi Al-Arabi. We have witnessed his zeal for knowledge, industrious nature, distinguished conduct, and the great relationship which he enjoys with his teachers, and we hope that he will utilize these skills in aiding our Dīn, in the fields of teaching, writing and orating in various languages. May Allah aid him through guidance and blessings, and grant him recognition in the eyes of the world, steadfastness, sincerity and acceptance.

> Abdul Quddoos Qasmi Lecturer, Darul Uloom Zakariyya Director, Al-Nadi Al-Arabi

A Brief Biography of Sayyidunā 'Alī 🙈

Name: 'Alī 🙈

Agnomen (Kunniyyah): Abū al-Ḥasan and Abū al-Turāb

Title: Haydar or Haydara Father's Name: Abū Ṭālib

Mother's Name: Fāṭimah Bint Asad

Lineage: 'Alī bin Abī Ṭālib bin 'Abd al-Muṭṭalib bin Hāshim bin

'Abd Manāf 🙈

Synopsis: Sayyidunā ʿAlī 🎉 was the first child to accept Islām. His father, Abū Tālib had married his cousin Fāṭimah bint Asad bin Hāshim 🔅, hence Sayyidunā ʿAlī 🕸 was Hāshimī from both sides of his lineage. He is also the cousin of the Holy Prophet Muḥammad 🚉, and had the fortune of being raised by Rasūlullah 🎄 himself. Sayyidunā ʿAlī 🕸 was the one whom the Nabī 🕸 would trust with his secrets, who understood Nabī's 🐉 temperament, and he knew Nabī 's 🐞 habits and practices while he was at home, and on his travels. He was the fourth Khalīfah, a renowned orator, a fearless warrior, and possessed unparalleled intellect, wisdom and foresight. Amongst the Ṣaḥābah he was known for his proficiency as a judge and his expertise in the field of Fiqh (Islamic jurisprudence). His eloquence in poetry is just one of his many skills and traits.

Family Life and Early Days of Islām

Sayyidunā ʿAlī 🚵 was born twenty three years before Hijrah and ten years¹ before Nabī Muḥammad 🚵 was granted prophethood². Our Nabī 🌉 decided to take him under his wing and raise him himself,

¹ There is a difference of opinion regarding this. There are many narrations regarding his age at the time of prophethood, which include 5, 8, 10, 15 and 16.

² Ibn Hishām. *Al-Sīrah al-Nabawiyyah*. pp. 262. Vol. 1. (without a *Sanad*); Ibn Ḥajr. *Al-Iṣābah*. p. 501. Vol. 2.

as his father Abū Ṭālib, who was the uncle of Nabī , was experiencing financial difficulty¹. It was due to this upbringing that Sayyidunā ʿAlī , never worshipped idols nor ascribed partners to Allāh.

Sayyidunā ʿAlī ﴿ stood by the side of the Nabī ﴿ during the initial thirteen years of hardship in Makkah, three of which were spent in the banishment of the Gorge (Shi'b) of Abū Ṭālib. During these thirteen years Sayyidunā ʿAlī ﴿ persistently aided Nabī ﴾ in his cause, and gracefully persevered in the face of the adversities that came with accepting Islām.

When Nabī was commanded to make Hijrah, he requested Sayyidunā ʿAlī to sleep in his bed, in order to deceive the non-believers who had planned to murder Nabī² that very night. He also requested him to return the valuables of the Makkans that were entrusted to Nabī for safekeeping and thereafter to proceed to Al-Madīnah al-Munawwarah. When Sayyidunā ʿAlī reached Al-Madīnah al-Munawwarah and according to one narration, Nabī sestablished this bond of brotherhood between himself and ʿAlī s. According to another narration, Nabī declared Sayyidunā Sahl bin Ḥunaif as Sayyidunā ʿAlī's Anṣārī brother.³

In the second year after Hijrah, Nabī & granted Sayyidunā 'Alī & the honour of marrying his daughter Fāṭimah al-Zahra . Rasūlullāh & performed the Nikāḥ himself. After ten or eleven months, Sayyidunā 'Alī &, who had been staying with Nabī & until then, moved with his wife into the former house of Ḥārith bin Nuʿmān & Nabī & gifted them a bed, a mattress, a sheet, two small mills, and one leather bag. These things remained with Sayyidah Fāṭimah & for her entire life, as Sayyidunā 'Alī & could not afford

¹ Ibn Isḥāq. Al-Sīrah. p. 118. (without a Sanad)

² Aḥmad. *Al-Musnad*. pp. 25-27. Vol. 5.; **Ibn Hishām**. *Al-Sīrah al-Nabawiyyah*. pp. 124, 126 - 127. Vol. 2.; Al-Ḥākim. *Al-Mustadrak*. p. 4. Vol. 3.

³ Ibn Sa^cd. *Ṭabaqāt Ibn Sa^cd.* p. 22. Vol. 3.

anything else for her. After the Nikāḥ there was a Walīmah in which dates, barley bread, cheese, and a special type of curry were served.¹

Sayyidunā ʿAlī 🎉 had a few children from Sayyidah Fāṭimah 🖏, amongst whom Sayyidunā Ḥasan and Ḥusayn 🐉 are famous. Sayyidunā ʿAlī 🟂 did not marry anyone else during the lifetime of Sayyidah Fāṭimah 🟂. However, after she passed away he married a few times and had several children.

Contributions and Accomplishments in Battle

Sayyidunā 'Alī 🔌 was famous for being a valiant warrior and an outstanding general. He participated in all the battles of Rasūlullāh 🗸 besides Tabūk. He was the flag bearer in Badr, the first battle of Islām, despite him being in his early twenties.² Before the battle, Utbah, Shaybah and Walīd advanced from the nonbelievers side and challenged the Muslims to send forth their match for a duel. Nabī & sent three of the Anṣār, but the disbelievers sent them back, claiming that they were not their equals, as they considered the Anṣār to be inferior than themselves. Nabī 🗸 then sent Sayyidunā Ḥamza, Sayyidunā ʿUbaydah and Sayyidunā ʿAlī 🎎 to confront the challengers. Sayvidunā Hamza 🙈 combated Shaybah and defeated him. Sayyidunā 'Alī 🙈 faced Walīd bin 'Utbah and vanquished him. Sayyidunā 'Ubaydah 🙈 struggled while fighting Utbah, but Utbah was ultimately defeated by the aid of Sayyidunā 'Alī 🔌. Sayyidunā 'Alī 🙈 displayed tremendous courage during the course of the battle until the Muslims attained victory. After the battle, he was given armour, a camel, and a sword from the booty. ³

In the battle of Uḥud, a group of Muslims committed an error of judgement that resulted in a calamitous tragedy. An immense number of Ṣaḥābah were martyred and Nabī & himself

² Ḥākim. *Al-Mustadrak*. p. 111. Vol. 3. – He also added that this narration is considered *Ṣaḥīḥ* under conditions of Bukhārī and Muslim.

¹ Zurgānī. Zurgānī. p. 8. Vol. 2.

³ Ibn Kathīr. *Al-Bidāyah wa al-Nihāyah*. p. 272. Vol. 3.; Ibn Hishām. *Al-Sīrah al-Nabawiyyah*. p. 443. Vol. 1.

suffered great injury. Sayyidunā ʿAlī 🎉 fought fearlessly for the Muslim cause.¹ The utter confusion of the situation left the Muslims bewildered and in disarray, while the disbelievers seized the opportunity and besieged Nabī 🚵 and the few Ṣaḥābah that surrounded him. Muṣʿab bin ʿUmair 🏖 persistently repelled the disbelievers from Nabī 🚵 and gave his life in doing so. After his martyrdom, Sayyidunā ʿAlī 🔊 fulfilled this responsibility and passionately defended Nabī 🚵 with his very own life.

In the fifth year after Hijrah , a group of hundred men were sent under the leadership of Sayyidunā ʿAlī 🔌 to fight Banū Saʿd. They returned victorious with abundant booty.

In Shawwal of the same year, the battle of Khandaq (Trench) took place. In this battle Sayyidunā 'Alī's 🙈 amazing ability in warfare was displayed. The opposing army of ten thousand that approached Al-Madīnah al-Munawwarah was baffled by the sight of the trench which had been dug between them and the Muslims. However some groups managed to cross a narrow edge of the trench and enter Al-Madīnah al-Munawwarah. Amr bin 'Abd Wudd, who was considered to equate the force of a thousand horsemen, was one of those people. He boldly stood in the open, and loudly challenged the Muslims to combat him in a duel. Sayyidunā ʿAlī & rose to this challenge and said, "Oh ʿAmr! You took an oath with Allah we that if any of the Quraysh gave you an option between two things, then you will definitely choose one of them." He replied, "Definitely." Then Sayyidunā 'Alī 🙈 said, "I invite you towards Allah 👺 and His Rasūl." 'Amr arrogantly replied, "I am in no need of them." Sayyidunā 'Alī 🙈 said, "Then I invite you to a duel." 'Amr replied, "Why? My nephew2, I do not wish to kill you!" Sayyidunā 'Alī & cried, "But I definitely want to kill you!" Upon hearing this, a kind of adrenaline filled 'Amr and he jumped off his horse, drew his sword, and stood before Sayyidunā

¹ Ibn Ḥajr. Fatḥ al-Bārī. p. 372. Vol. 7.; Al-Nawawī. Sharḥ al-Nawawī ʿala Muslim. p. 148. Vol. 12.

² It was common amongst the Arabs to call their younger ones "*Ibn al-Akh* – nephew".

'Alī 🚵. Both the duelists sprang into action, manoeuvring and striking their swords. 'Amr advanced, and spun around for another attack. In the meantime Sayyidunā 'Alī 🔌 had attacked and finished him off.

In the 7th year of Hijrah, the battle of Khaybar took place¹. Khaybar consisted of eight forts, amongst which "Qamūs" seemed impenetrable. The first attack was led by Abū Bakr & and the second was led by 'Umar &, but all their efforts were to no avail. Nabī & then announced, "Tomorrow I will give the flag to such a person who loves Allāh & and His Messenger and Allāh & and His Messenger love him. Allāh & will grant us victory under his leadership." The Ṣaḥābah spent the night in anticipation, and yearned to be that person. The next morning, Nabī called 'Alī &, who informed him that he was suffering from an eye ailment. Nabī placed his blessed saliva inside the eye of Sayyidunā 'Alī & and prayed for him, resulting in his eye being healed instantly. Sayyidunā 'Alī & then took the flag and advanced towards the fort.

Muraḥḥab, was the champion of the Jews inside that fort. He advanced towards the Muslims, reciting a couplet. Sayyidunā ʿAlī 🏂 replied to him saying, "I am the one whose mother named him a lion. I appear fierce like a lion of the jungles." Sayyidunā ʿAlī 🟂 then chopped off his head with a 7single strike of his sword. Allāh 👺 granted the Muslims victory under his leadership.²

In the battle of Ḥunayn the enemy archers ambushed the Muslims while they were traversing a narrow mountain pass. This caused massive chaos among the Muslims, who were struggling to escape the arrows that were raining down on them. Sayyidunā ʿAlī

¹ Ibn Hishām. *Al-Sīrah al-Nabawiyyah*. p. 325-326. Vol. 3.; **Al-W**āqidī. *Al-Maghāzī*. p. 496. Vol. 2.

² Ibn Ḥajr. Fatḥ al-Bārī. p. 70. Vol. 7.; **Al-Nawawī.** Sharḥ al-Nawawī ʿalā Muslim. pp. 1872 - 1873. Vol. 12.

us amongst those who stood firmly by Nabī's side in this moment of chaos.1

On the occasion of Tabūk, Nabī 🗸 left Sayyidunā 'Alī 🔏 in charge of the affairs of Al-Madīnah al-Munawwarah.² When Sayyidunā 'Alī & asked him regarding this, Nabī & remarked, "Does it not please you that you are to me as Harūn 🕸 was to Mūsā ⋈? However, there is no Nabī after me."3

Nabī & sent him to Yemen twice: In 9th Hijrī he was sent as an inviter and a warrior. The second time he was sent as a judge. 4

The era of the Great Khulafa

Nabī & passed away without handing over the Khilāfah to a specific person. The Anṣār 🚉, who were gathered at Saqīfah banī Sā'idah, were discussing the appointment of the next Khalīfah⁵. They were joined by Sayvidunā Abū Bakr, Sayvidunā Umar and Sayyidunā Abū Ubaydah 🔌 as well as many other Ṣaḥābah from the Muhājirūn and Anṣār 🔌. Sayyidunā ʿAlī 🝰 was not present, as he was attending to the burial arrangements of Nabī 🙈. After mutual consultation it was unanimously agreed by all those present that Sayyidunā Abū Bakr 🙈 is the best person for this position and should therefore be appointed their Khalifah. They accordingly took the Bay ah (pledged allegiance) to him on Monday. According to one narration Sayyidunā 'Alī 🙈 also took Bay'ah on that instance⁶. According to other narrations, he delayed his Bay ah by six months. According to some, he had done so because of his displeasure at not

¹ Ibn Hishām. Al-Sīrah pp. 87-88. Vol. 4.; Aḥmad. Al-Musnad. p. 376. Vol. 3.

² Muslim. Sahīh Muslim. p. 86. Vol. 1.

³ Ibn Hajr. Fath al-Bārī. p. 71. Vol. 7. and p. 112. Vol. 8.; Muslim. Sahīh Muslim. p. 187. Vol. 4.

⁴ Ibn Ḥajr. Fath al-Bārī. pp. 291, 293. Vol. 12.; Abū Dawūd. Sunān Abū Dawūd. pp. 11-12. Vol. 4.; Al-Nasāʿī. Sunān al-Nasāʿī. p. 115. Vol. 5. ⁵Ibn Ḥajr. Fatḥ al-Bārī. pp. 65, 69. Vol. 8. and pp. 205, 206. Vol. 13.; Muslim. Şaḥīḥ Muslim. p. 1454- 1455. Vol. 3.; Aḥmad. Al-Musnad. p. 128. Vol. 1.

⁶ Ibn Ḥair. Fath al-Bārī. pp. 493. Vol. 7.; Al-Nawawī. Sharh al-Nawawī *ʿalā Muslim*. P. 76. Vol. 12.

being included in the Khalīfah- appointing process. Despite this, he revered Abū Bakr & most highly, as he himself said, "The best person in this Ummah after Nabī & is Abū Bakr and then it is "Umar ." This narration is *Mutawātir* (narrated with multiple chains). 1

During the era of Sayyidunā ʿUmar ﴿, Sayyidunā ʿAlī ﴿ was part of the council that advised the Khalīfah. He would also make *Ijtihād* (derive rulings) in matters regarding which there was no explicit mention in the texts of Qurʾān and Aḥādīth.²

After Sayyidunā 'Umar & was fatally injured, he appointed a council of six men, instructing them to choose a Khalīfah from amongst themselves after his demise. The council chose Sayyidunā 'Uthmān & as Khalīfah. Sayyidunā 'Alī & was the second person to take Bay'ah (pledge of allegiance) from him after 'Abd al-Raḥmān bin 'Auf &. 3 He was a close comrade of the Khalīfah and his council was sought in matters of importance.

When tensions rose and the rebels took over Al-Madīnah al-Munawwarah, Sayyidunā ʿAlī 🎉 strove to defend Sayyidunā ʿUthmān 🞉. He even instructed his sons, Sayyidunā Ḥasan and Sayyidunā Ḥusayn 🙊 to patrol his house.⁴ The rebels who had besieged the house of ʿUthmān 🞉 appeared to be good people. They spoke beautifully, recited the Qurʾān excellently, and performed their Ṣalāh with great humility. No one could have expected that these people would kill the Khalīfah and herald the beginning of the wretched Khawārij movement. Unfortunately, they exposed their wretchedness when they displayed no respect for the sacred city of Al-Madīnah al-Munawwarah, the holy months, nor

¹ **Ibn Taymiyyah.** *Minhāj al-Sunnah*. p. 308. Vol. 1, p. 138. Vol. 6. and pp. 511-512. Vol. 7.

² 'Alī Nāṣir, 'Abd al-Ḥamīd. Khilāfah 'Alī bin Abū Ṭālib. p. 70.

³ Ibn Ḥajr. Fath al-Bārī. p. 59. Vol. 7. and p. 193. Vol. 13.

⁴ Khalīfah. Al-Tārīkh. p. 174.; Ibn Sa'd. Ṭabaqāt Ibn Sa'd. p. 128. Vol. 8.

the revered companion of Nabī , Sayyidunā 'Uthmān bin 'Affān by assassinating him.'

The Khilāfah of Sayyidunā 'Alī 🙈

After the third Khalīfah Sayyidunā 'Uthmān & was martyred at the hands of the rebels, the Muslims found themselves in great turmoil. The matters of the city were no longer in the hands of the senior Ṣaḥābah &, and there was no system in place. The rebels initially attempted to hand over the affairs of the Muslims to 'Abdullāh bin 'Umar &, and even threatened to kill him if he did not agree, but he could not be convinced.²

After much deliberation, they realized that only a participant of the battle of Badr would be suitable to take over the affairs of Al-Madīnah al-Munawwarah and be appointed as Khalīfah.³ The public knew that the most eligible person for the job was Sayyidunā ʿAlī , so they hastened towards him, requesting him to assume the position of Khalīfah and restore order to the Muslim world. Apart from the general public, the rebels who had occupied Al-Madīnah al-Munawwarah were also amongst those pressuring him to accept the post of Khalīfah. Sayyidunā ʿAlī found that request highly inappropriate at the time and refused, commenting that, "I feel ashamed to take the pledge of Bayʿah from a nation who killed the man regarding whom Nabī said, 'Listen! Be shy around the man around whom the angels are shy as well.' I feel ashamed to take the Bayʿah, while the body of 'Uthmān si syet to be buried."

After the burial of Sayyidunā Uthmān 🙈, the people approached him once again, requesting that he start taking the

¹ Ibn Ḥajr. *Fatḥ al-Bārī*. p. 144-145. Vol. 12.; **Aḥmad.** *Al-Musnad*. p. 323. Vol. 1.

² Bin Ḥanbal, Aḥmad. Faḍāʾil al-Ṣaḥābah. p. 895. Vol. 2.; Ibn Saʿd. Al-Ṭabaqāt al-Kubrā. p. 151. Vol. 4.; Abū Naʿīm. Ḥilyah al-Awliyā. p. 293. Vol. 1.

³ ʿAlī Nāṣir, ʿAbd al-Ḥamīd. Khilāfah ʿAlī bin Abū Ṭālib. p. 92.; Ibn Ḥajr. Fatḥ al-Bārī. pp. 144-145. Vol. 12.; Aḥmad. Al-Musnad. pp. 323. Vol. 1.

Bay^cah. They pleaded with him, saying that the people needed to be united under one Khalīfah, and that they did not know of anyone more worthy. Sayyidunā ʿAlī 🏖 refused and said, "You do not want me! I am more useful to you as one who gives council than a leader." But the people insisted, "No! We do not know of any who is more worthy than you." Sayyidunā ʿAlī 🏖 knew the need of a Khalīfah and realized that the Bayʿah should be conducted in the presence of the general public of the Muslims, rather than in the presence of this specific group. He told them, "If you keep insisting, despite what I say, then I do not wish to have this Bayʿah done in secrecy. I will go to the masjid and whoever wishes to take Bayʿah from me may do so."

All the people in the masjid took Bayʿah at the hands of Sayyidunā ʿAlī¹ willingly and wholeheartedly.² There are two narrations regarding Sayyidunā Ṭalḥa and Zubayr . One narration states that they were forced by the rebels to take Bayʿah. The more authentic narration states that they did not take the Bayʿah at this instance. As the Bayʿah process continued throughout the Muslim world, some Ṣaḥābah abstained from taking this pledge. This group included Sayyidunā Muḥammad bin Maslamah, Ahbān bin Saifī, Saʿd bin Abī Waqqās, ʿAbdullāh bin ʿUmar . These Ṣaḥābah as saw that the people were still divided and decided to wait for a consensus upon the matter before taking Bayʿah. Similarly, Sayyidunā Muʾāwiyyah bin Abū Sufyān and the people of Shām, and many people from Baṣrah and Yemen refused to take Bayʿah for their own reasons.

However most of the Ahl al-Ḥal wa al-ʿAqd³ (prominent people of authority) from the Muhājirūn and Anṣār residing in Al-Madīnah al-Munawwarah had taken Bayʿah to Sayyidunā ʿAlī 😹,

¹ Bin Ḥanbal, Aḥmad. Faḍāʾil al-Ṣaḥābah. p. 573. Vol. 2.; Al-Ḥākim. Al-Mustadrak. p. 301. Vol. 3.; Abū Naʿīm. Al-Imāmah wa al-Radʿalā al-Rāfidhah. p. 329.; Aṭ-Ṭabrī, al-Muḥibb. Al-Riyād al-Nadhra. p. 78. Vol. 3.

² ʿAlī Nāṣir, ʿAbd al-Ḥamīd. Khilāfah ʿAlī bin Abū Ṭālib. p. 97. Vol.1.

³ Ahl al-Ḥal wa al-ʾAqd: specialised scholars, leaders, and honored individuals of a community who are responsible for appointing an Imām on behalf of the Ummah.

The Beginning of Conflict

The reader should bear in mind that the Ummah was in a state of utter pandemonium at the beginning of the Khilāfah of Sayyidunā 'Alī . The murder of the former Khalīfah Sayyidunā 'Uthmān . was fresh in the minds of the populace and many called for justice to be meted out against the culprits immediately. However, the murderer could not be determined. Even Sayyidunā 'Uthmān's wife , who was present at the scene, could not identify the killers.

Sayyidunā ʿAlīʾs 🎉 critics decried him for failing to take immediate action against the murderers of Sayyidunā ʿUthmān 🎉 and even refused to pledge allegiance to him until they had been brought to justice. However, Sayyidunā ʿAlī 🟂 simply did not have the power to enforce such a punishment immediately as demanded by some. Al-ʿAqqād writes that when Sayyidunā ʿAlī 🟂 started discussing the requital of Sayyidunā ʿUthmān's 🏂 murder, a force of ten thousand men simultaneously stood with their spears raised and exclaimed, "We are all the killers of Sayyidunā ʿUthmān 🟂. Whoever wishes to avenge him is welcome to face us." Unfortunately, owing to the disunity of the Ummah at that time, Sayyidunā ʿAlī 🏂 was unable to challenge such a force.²

Sayyidunā ʿAlī 🎉 wished for those who demanded vengeance for the murder of Sayyidunā ʿUthmān 🟂 to first take the pledge to obey him and fortify his Khilāfah.³ He would then ask the

¹ **Abū Dawūd.** *Al-Sunān.* pp. 36-37. Vol. 5.; **Ibn Ḥajr.** *Fatḥ al-Bārī.* p. 182. Vol. 13.; **Al-Albāni.** *Al-Silsilah al-Ṣaḥīḥah.* pp. 742-749. Vol. 1.

² Al-ʿAqqād, ʿAbbās Maḥmūd. Al-ʿAbqariyyāt al-Islāmiyyah. p. 924.

³ Al-ʿAqqād, ʿAbbās Maḥmūd. Al-ʿAbqariyyāt al-Islāmiyyah. p. 924.

heirs of Sayyidunā 'Uthmān & to present their case in court and the punishment would be carried out according to the Islamic justice system. The ambitious opposition, wanted to search and capture all the people involved and massacre them mercilessly without a trial. Sayyidunā 'Alī & could not carry out this request, as he felt it was Islamically incorrect to charge someone for murder without clear evidence. ¹

The Battle of Jamal

The Ṣaḥābah 🙊 were naturally shocked at the unjust assassination of Sayyidunā 'Uthmān & and were demanding that Sayyidunā 'Alī 🙈 avenge his death immediately. Sayyidunā 'Alī 🙈 excused himself by saying that it was not possible to achieve this task until the Khilāfah is strongly established.² Many Şaḥābah understood his reasoning. Other prominent Şaḥābah such as Sayyidunā Ţalḥa and Sayyidunā Zubayr 🖓 and their supporters insisted upon immediate action against the murderers of Sayyidunā 'Uthmān 🗸. Meanwhile, Sayyidah 'Ā'ishah 🖏 who had just completed Hajj and was preparing to leave for Al-Madīnah al-Munawwarah heard the tragic news of the murder of Khalīfah Uthmān . She began campaigning for the arrest and punishment of the perpetrators. Sayyidunā Ţalḥa and Sayyidunā Zubayr 🙈 proceeded to Makkah to join Sayyidah 'Ā'ishah & in her campaign. They explained to her that no retaliation had been carried out against the murderers of Uthman . She tried to offer various excuses for the delay in the situation, but it was not accepted by them. The huge group was determined to persuade Sayyidunā 'Alī & to take immediate action against the murderers of Sayyidunā 'Uthmān &.3 They then proceeded to Başrah to carry out their protest.

It is important to note that the sole object of this group was to seek justice for the death of Sayyidunā 'Uthmān . Sayyidunā

¹ Ibn Ḥajr. Al-Iṣābah fī Tamyīz al-Ṣaḥābah. p. 508.

² Ibn Kathīr. Al-Bidāyah wa al-Nihāyah. p. 272

³ Ibn Sa^cd. *Al-Ṭabaqāt al-Kubrā*.

Țalḥā and Sayyidunā Zubayr had not travelled to Baṣrah to battle with Sayyidunā ʿAlī . Sayyidunā Ṭalḥā and Sayyidunā Zubayr felt that they can invite their citizens to join their protest, and their collective voice would have a better chance at persuading Sayyidunā ʿAlī .

Upon hearing about the group of Sayyidah 'Ā'ishah that had camped at Baṣrah, Sayyidunā 'Alī and decided to march out with his forces and made his way towards Baṣrah. When the two groups met, Sayyidah 'Ā'ishah sent a message that she did not intend fighting Sayyidunā 'Alī and at all, but simply desired for the blood of Sayyidunā 'Uthmān to be avenged. Sayyidunā 'Alī replied that he also wanted the same thing, but could not confront the rebels under the prevailing conditions. Sayyidah 'Ā'ishah, Sayyidunā Ṭalḥa and Sayyidunā Zubayr were satisfied with this answer. All the men returned to their camps and there was hope amongst the masses.

On the other hand, the rebels under the leadership of 'Abdullāh bin Saba', who had accompanied Sayyidunā 'Alī 🙈, panicked at the prospect of peace and unity between the armies of Sayyidah 'Ā'ishah and Sayyidunā 'Alī 🖓 and set about devising a plan to scuttle the peace among them. They did not want the forces to unite, as they knew they would soon be exposed for their part in the assassination of Sayyidunā 'Uthmān . They crept out in the dark of the night and deliberately provoked chaos by firing arrows towards the camps of the army of Sayyidah 'Ā'ishah . Upon seeing the barrage of arrows, the army of Sayyidah 'Ā'ishah was naturally confused, so they retaliated. Soon a full scale battle ensued. Each army was thinking that the other had started the battle, while the real culprits among them were the rebels that were hidden within Sayyidunā 'Alī's army. The battle was finally brought to an end when the legs of the camel upon which Sayyidah 'Ā'ishah was seated, were hamstrung. This battle took place in 36 Hijrī, in which thirteen thousand precious Muslim lives were lost, causing

much grief and pain to both Sayyidunā ʿAlī and Sayyidah ʿĀʾishah 🚵 .¹

The honour and respect of our mother Sayyidah ʿĀʾishah was strictly adhered to after the battle. Sayyidunā ʿĀlī sent her back to Al-Madīnah al-Munawwarah with a delegation of forty noble women from Baṣrah and with a convoy of patrol guards. He also gave her 12,000 Dirhams. Sayyidunā ʿĀlī and Sayyidah ʿĀʾishah exchanged words of kindness before her departure, expressing their remorse upon their prior misunderstanding. Sayyidah ʿĀʾishah continued regretting her role in this battle throughout her life and would often say, "If only I had died before the battle of Jamal." When she would recollect this event, she would cry profusely until her scarf would get wet.²

Sayyidunā Zubayr & left the battlefield while the battle was still in full swing and camped in a valley to rest. He was followed by a man known as 'Amr bin Jurmūz. 'Amr stabbed the honourable Zubayr &, and martyred him. He then took the belongings of Sayyidunā Zubayr & to Sayyidunā 'Alī & who refused him entry and told the messenger to give 'Amr the glad tidings of Hell. He then narrated that our Nabī & said, "The Murderer of [Zubayr &] will go to Hell. Give him the glad tidings of Hell."

Sayyidunā Ṭalḥa was martyred in the battle⁴. Sayyidunā ʿAlī happened upon him amongst the fallen of Jamal and said, "May Allāh have mercy on you, O Abū Muḥammad [Ṭalḥa]. How painful it is for me to find you lying here covered in dust and blood underneath the stars of the sky." He also said, "At every step, I wish that I had died twenty years ago."⁵

The Battle of Şiffīn

¹ Ibn Sa^cd. Al-Ṭabaqāt al-Kubrā.

² Al-Nadwī, Sulaymān. Sīrat-e-'Ayesha.

³ Ibn Kathīr. *Al-Bidāyah wa al-Nihāyah*. p. 250. Vol. 7.

⁴ Ibn Kathīr. Al-Bidāyah wa al-Nihāyah. p. 243. Vol. 7.

⁵ Ibn Kathīr. *Al-Bidāyah wa al-Nihāyah*. p. 248. Vol. 7.

The 36th year of Hijrah began at a time when Sayyidunā ʿAlī had started establishing his Khilāfah, and had assigned a governor over various provinces. He had despatched Sayyidunā Sahl bin Ḥunaif to govern Shām (Syria and surroundings), which until now was being governed by Sayyidunā Muʿāwiyyah to En route to Shām, Sayyidunā Sahl to met a few of Sayyidunā Muʿāwiyyah's soldiers riding his way near Tabūk. The riders told him that if he was assigned as a governor by Sayyidunā ʿUthmān then he was most welcome. However, if anyone else assigned this position to him, then he must return. Sayyidunā Sahl asked them whether they knew as to what had transpired with Sayyidunā ʿUthmān to Al-Madīnah al-Munawwarah. Sahl to was forced to comply.

Sayyidunā Muʿāwiyyah & then sent a messenger with a lengthy letter to Sayyidunā ʿAlī & who asked him the reason for his arrival. He replied that he is coming from such a nation that only wants the murder of Sayyidunā ʿUthmān & to be avenged.

To understand the standpoint of Sayyidunā Muʿāwiyyah , let us look at the narration of Yaḥyā bin Sulaymān, a teacher of Imām Bukhārī, who narrates with a strong narration in "Kitāb al-Ṣiffīn": "Abū Muslim al-Khawlānī said to Sayyidunā Muʿāwiyyah , 'Are you disputing with Sayyidunā ʿAlī , over Khilāfah or do you believe that you are his equal?' Sayyidunā Muʿāwiyyah , replied, 'No. By Allāh . I know he is better than me and more rightful to be leading the people. But you know that 'Uthmān , was killed unjustly, and I am his cousin and heir. I am asking for the revenge of his blood. Go to 'Alī , and tell him to hand us the murderers of 'Uthmān.'"¹ So the people went to Sayyidunā 'Alī , and spoke to him. He said tell him to first enter into Bayʿah and then raise a case in my court. The issue could not be resolved.

Sayyidunā ʿAlī 🔌 then decided to launch an attack upon Sayyidunā Muʿāwiyyah 🔌. However, the events leading to the Battle of Jamal occurred around this time and distracted him from

¹ Ibn Ḥajr. Fath al-Bārī. p. 74. Vol. 13.

pursuing his plans. After Jamal, Sayyidunā ʿAlī 🎉 left Kūfah and headed towards Shām. He sent a portion of his force ahead with Ashtar al-Nakhaʿī, instructing him not to attack until the opposition attacked first. For two days the two armies stood in their ranks facing each other, and none made a move. The battle only began on the third day. Throughout this battle, Sayyidunā ʿAlī 🞉 continuously sent messages to Sayyidunā Muʿāwiyyah 🟂 inviting him to obey the Khalīfah of the Muslims, and unite them under his banner. Sayyidunā Muʿāwiyyah 🏂 kept insisting that the murder of Sayyidunā ʿUthmān 🟂 be avenged before he and his forces join Sayyidunā ʿAlī 🟂. After days of discussions and fighting, Sayyidunā ʿAlī's 🎉 forces gained the upper hand.

The army of Muʿawiyyah arealized they could not win. Hence, they were instructed to adopt a ploy where they lifted the copies of the Qurʾān on their spears and cried, "This book will decide between us. When so many people are dying, who will defend the borders of the Islamic state? Who will fight the non-Muslim enemies?" The ploy worked and it plucked upon the hearts of fighters in Sayyidunā 'Alī's army and they said, "We accept the Book of Allāh and incline towards it." Sayyidunā 'Alī pressed his forces to continue fighting, warning them about the ploy, but they could not be convinced.

The battle ended with an agreement that each party would select a representative, and the two would agree on terms of a peace treaty. Sayyidunā 'Amr bin al-'Ās & was chosen as the representative of Sayyidunā Mu'āwiyyah &, while Sayyidunā Abū Mūsā al-Ash'arī & represented Sayyidunā 'Alī &. They took an oath from both the leaders and their forces that that they would cause no further harm to any individual from the opposing armies or their families, and will follow the final agreement decided by the two representatives. However, there was no resolve after this agreement. Sayyidunā 'Alī & stayed as Khalīfah on his side of the Muslim world and Sayyidunā Mu'āwiyyah & continued demanding the requital for Sayyidunā 'Uthmān's & murder.

Note: Ibn Ḥajr al-Haytamī A has explained that it is from the beliefs of Ahl al-Sunnah wa al-Jamā'ah that the conflict between Sayyidunā 'Alī 🙈 and Sayyidunā Mu'āwiyyah 🙈 was not regarding the Khilāfah. It is agreed through a consensus that Sayyidunā 'Alī 🙈 was the rightful Khalīfah of that era. Sayyidunā Muʿāwiyyah 🙈 was the cousin of Sayyidunā 'Uthmān &. He and his supporters were demanding Sayyidunā 'Alī 🔌 to hand over the murderers of Sayyidunā 'Uthmān &. Sayyidunā 'Alī & refrained from meeting their demands, in fear that their multitudes within Sayyidunā 'Alī's army will respond by causing disarray and weakening the Khilāfah, upon which the matters of the Muslims relied; especially in the delicate period of its early days. Sayyidunā 'Alī A though it best to delay the matter until he had a firm grasp over his rule, and the Muslims were united under one flag. He would then apprehend them one by one, and hand them over to Sayyidunā Mu'āwiyyah 🙈 and his followers

Sayyidunā 'Alī & was facing a fragile situation and the murderers of Sayyidunā 'Uthmān & had the strength to overthrow his government. They were many in number and had threatened his rule before. Many of the rebels involved in the murder of Sayyidunā 'Uthmān & had decided to rebel against him when he mandated that those who were involved in the murder of Sayyidunā 'Uthmān & must leave his army in the battle of Jamal. Additionally, we already know that a huge number had sieged Al-Madīnah al-Munawwarah before the murder of Sayyidunā 'Uthmān &. It was due to this that Sayyidunā 'Alī & had to excuse himself from meeting the demands of Sayyidunā Mu'āwiyyah &.¹

The Formation of Sects

Sayyidunā ʿAlī 🚵 once said, "Rasūlullah 🖓 once said to me that "Your example is like that of ʿĪsā 🙉, son of Maryam 🙊. The Jews despised him, which led them to accusing his mother of adultery. And the Christians loved him, which caused them to elevate him above his rank." Then Sayyidunā ʿAlī 🐧 said, "Listen!

¹ Al-Haytamī, Ibn Ḥajr. Al-Ṣawā'iq al-Muḥriqah. p. 622. Vol. 6.

Two groups will be destroyed due to straying away from the path of moderation regarding me. They will be those who will transgress the limits of moderation in my love and will exaggerate in praising me beyond what I am, and those whose hate for me will cause them to accuse me¹. Listen! I am neither a messenger of Allāh and nor are verses revealed upon me. However, I practice upon the Book of Allāh and the Sunnah of His Nabī. Therefore, whatever command I give you in accordance to the obedience of Allāh, it is incumbent upon you to obey it, whether it pleases you or not." ²

Hence two sects were formed in his life. One that deemed him a disbeliever, and were known as the Khawārij. While the others considered him a God and were the followers of 'Abdullāh bin Saba'.

Khawārij

After this ordeal, more than 12,000 of Sayyidunā ʿAlīʾs في supporters abandoned his army and gathered in a place called Ḥarūrāʾ. They deemed him as a murtad (renegade from the Dīn) and a non-believer, for settling upon the decision of the representatives. They chanted the phrase of the Qurʾān, ﴿إِنَ الْحُكُمُ إِلَّا إِلَى الْحُكُمُ اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ اللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَعَلَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْهُ وَاللَّهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّا عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَيْكُمُ عَلَّهُ عَلَيْكُمُ عَلَيْهُ عَلَيْهُ عَلَّهُ عَلَّهُ

The Qur'an also states, ﴿ وَمَكُمًا مِنْ أَهْلِهِ وَحَكُمًا ﴾ ("If you fear that the husband and wife may separate, then appoint a mediator from his family and a mediator from her family.") The conflicts of the Muslim nation are way more deserving of reconcile than those of a couple. When the Qur'an commands us to select mediators and representatives to resolve the problems in a marriage, should it not be even more preferable to adopt this strategy in uniting the Ummah and stopping bloodshed? In fact, our

¹ Bin Ḥanbal, Aḥmad. Musnad Aḥmad bin Ḥanbal. p. 160. Vol. 1.

² Ibn Kathīr. *Al-Bidāyah wa al-Nihāyah*. p. 356. Vol. 7.

beloved Nabī & had already foretold about this sect during his lifetime:

Once a man approached Nabī while he was distributing the spoils of the battle of Ḥunayn and said, "Oh Muḥammad! Be just (in your distribution)." The Nabī of Allāh remarked, "Who will be just if not me?" Nabī later said, "From this man's (lineage) will be a group which will perform Ṣalāh in a manner that will make you think lowly of your Ṣalāh. They will recite the Qur'ān but it will not exceed their throats. They will leave the faith (of Islām) like an arrow exits an animal. The one who shot the arrow then searches the arrow, its head, and its handle. Will he find any sign of blood on it?" Nabī also said, "A sign is that (amongst them) will be a black man. One of his hands be like a woman's breast, or like waving flesh. This group will appear when the people will be disunited."

Sayyidunā ʿAlī 🎉 then sent ʿAbdullāh bin ʿAbbās 🕸 to the Khawārij to reason with them. A considerable amount repented, whilst many remained firm on their false beliefs.² He then advanced with an army and met them in battle in a place called Nahrwān. His forced fought fearlessly and attained victory. Sayyidunā Abū Saʿīd Khudrī 🕸 says that, "I testify that Sayyidunā ʿAlī 🕸 fought with [the group that Nabī 🕸 spoke about] and I was with him. He then instructed [the people] to search for the man described by Nabī 🕉. The man was found and brought to him, until I saw him with my own eyes. He had the same features as described by Nabī 🎉."

The remaining Khawārij went into hiding and continued plotting against the Muslim government until they martyred Sayyidunā 'Alī 🔌 in the end. We will discuss this topic with more details later in this biography.

The Followers of 'Abdullah bin Saba'

¹ Muslim. Şaḥīḥ Muslim. p. 112. Vol. 3.

² Muslim. Şahīh Muslim. p. 112. Vol. 3.

³ Muslim. Şaḥīḥ Muslim. p. 112. Vol. 3.

There was also another group that existed in the lifetime of Sayyidunā 'Alī . It was led by 'Abdullāh bin Saba', who was of Jewish origin. He was the one who enticed the people to rebel against Sayyidunā Uthmān 🙇. He gained a following among some ignorant and unsuspecting Muslims. Among the many deviant beliefs spread by them was to regard Sayyidunā 'Alī 🙈 a prophet and later a god. It was brought to Sayyidunā 'Alī's 🔌 attention that there was a group at the door of the Masjid claiming that he was their God. When he called them and asked about their opinions, they replied, "You are our Lord, our creator, and the one who gives us provisions." Sayyidunā ʿAlī 🙈 responded, "Woe be to you! I am a person just like you! I eat just like you eat, and drink just like you drink. If I obey Allāh , He will reward me. If I disobey him, I fear that He will punish me. Hence fear Allah , and return to the true faith." They rejected. The next day, he was informed that they had returned to make their claim. He called them once again and tried to convince them. However, they remained adamant upon their claim. On the third day, he warned them that if they continued with this proclamation, he would kill them in a severe way. They blatantly refused to reconsider their ways. He instructed his men to dig a trench and fill it with fire. He gave them a final warning, and requested them to understand the truth. They chose to remain obstinate. This decision costed them their lives.¹

He also banished 'Abdullāh bin Saba'. However, Ibn Saba' did return after Sayyidunā 'Alī & was martyred. He exclaimed at the news that, "It is impossible for 'Alī & to be killed. He has gone to the skies like 'Īsā & did." He also said, "Even if you bring his brains in a bag and show us, we shall not believe that he has died. Until he returns from the skies, it is not possible for him to die." Some of his followers believed that Sayyidunā 'Alī & was hidden in the clouds and thunder was his voice. Hence, when they would hear thunder they would say, "As-Salām 'Alaykum! Oh leader of the Muslims." ² This group later grew and formed different sects among themselves with different religious and political beliefs, and practices

¹ Ibn Ḥajr. Fatḥ al-Bārī. p. 270. Vol. 12.

² Wajdī, Muḥammad Farīd. Da'irah Ma'ārif al-Qur'ān al-Ishrīn.

alien to Islām like cursing and abusing the noble Companions of Nabī &.

The Martyrdom of Sayyidunā 'Alī 🙈

As mentioned earlier, the Khawārij still continued to plot in secrecy. They considered both Sayyidunā Mu'āwiyyah and 'Alī 🚨 to be disbelievers, because they agreed upon selecting mediators to decide the affairs of the Muslims. The Khawārij claimed that this was only the right of Allāh They decided that the only solution for restoring stability in the Ummah would be to kill the three major leaders: Sayyidunā ʿAlī, Muʿāwiyyah and ʿAmr bin al-ʿĀs 🚵. ʿAbd al-Raḥmān bin 'Amr (who is famously known as Ibn Muljim al-Ḥimyarī), Bark bin ʿAbdullāh al-Tamīmī and ʿAmr bin Bakr al-Tamīmī, expressed their sorrow over the death of their brothers in Nahrwān. Each of them volunteered to kill a senior member of their enemies. Bark took upon the responsibility of assassinating Sayyidunā Muʿāwiyyah &; 'Amr agreed to kill Sayyidunā 'Amr bin al-'Ās 🔌, and Ibn Muljim said that he would kill Sayyidunā 'Alī 🔌. They swore that they would kill their targets or die trying. They also decided that each of them will terminate their assigned target on the 17th of Ramadān. 1

Ibn Muljim made his way to Kūfah, and kept his plan a secret. He stayed with some of his Khawārij friends and remained careful not to disclose the true intents of his stay in the city. One day, while they were discussing the deaths of their fellow Khawārij in Nahrwān, a beautiful woman entered the room. Her name was Qaṭām bint al-Shajnah. Her brother and father had died in Nahrwān at the hands of Sayyidunā ʿAlī's army. Ibn Muljim proposed to her. She agreed to marry him if he was able to give her a dowry of three thousand Dirhams, a servant, a female slave, and the murder of Sayyidunā ʿAlī . He exclaimed, "Consider it done! His assassination is the sole reason for my presence in this city!" The two got married. She then instructed a man named Wardān to assist him. Ibn Muljim also hired a man named Shabīb bin Najdah for this task.

The 17th of Ramaḍān was a Friday morning. ʿAbd al-Raḥmān bin Muljim, Wardān, and Shabīb hid facing the entrance through which Sayyidunā ʿAlī 🏂 passes at the time of Fajr. Sayyidunā ʿAlī 🟂 soon entered and started waking the people up for the Fajr prayer. Shabīb sprung at him with his sword and struck him, causing him to fall. Ibn Muljim then hit his sword upon his head. Blood gushed down his head and covered his blessed beard.

The culprits tried to escape. Wardān was pursued and killed by a man from Haḍramawt. Ibn Muljim was captured and was later assassinated. Shabīb was the only one who managed to escape.

ʿAbd al-Raḥmān bin Muljim's other companions, who swore to kill Sayyidunā Muʿāwiyyah and ʿAmr bin al-ʿĀs ઐ, did not succeed in their missions. Bark managed to stab Sayyidunā Muʿāwiyyah ॐ, but the wounds were not fatal. He was captured and killed. Sayyidunā ʿAmr bin al-ʿĀs ॐ had severe stomach pains and was not able to leave the house. When Khārijah bin Abī Ḥabībah left to lead the prayer on his behalf, ʿAmr bin Bakr mistakenly killed him instead. He was also captured and killed.

Sayyidunā ʿAlī's body was bathed by his sons Ḥasan and Ḥusayn and his Janāzah Ṣalāh was led by his son Ḥasan . He passed away in Ramaḍān, 40 Hijrī. His burial place was kept a secret because the wretched Khawārij threatened to exhume his body and inflict further humiliation upon him. It is for this reason that the real burial place remains unknown up to this day.

Note: We have tried to give an accurate historic account of the events that happened in Sayyidunā 'Alī's & life. It is important to remember that all the Ṣaḥābah & are our elders and we do not have

the right to blame any of them for their views. They are our seniors and formed their view according to what they saw best in the situation. May Allāh protect us all.

بِشِهِ مِٱللَّهِ ٱلرَّحْمَٰزِ ٱلرَّحِيهِ

قافية الهمزة

(1) فَضْلُ الْعِلْمِ 1- The Superiority of Knowledge

Humans do not differ much in looks, origins, or interactions. We are all children of \bar{A} dam G, born to the same mother and father, with similar features and emotions, created from water and sand. Sayyidunā 'Alī C tells us that the only way to attain elevation is to acquire the thing that came directly from Allāh 'Fish knowledge.

- النَّاسُ مِنْ جِهَةِ التَّمْثِيلِ أَكْفَاءُ (1) أَبُـــفِهُمُ آدَمُ وَالْأُمُّ حَـــقَاءُ
- نَفْسٌ كَنَفْسِ وَأَرْوَاحٌ مُشَاكِلَةٌ (2) وَأَعْظُمٌ خُلِقَتْ فِيْهَا وَأَعْضَاءُ
- وَإِنَّكَ الْمُهَاتُ النَّاسِ أَوْعِيَـةٌ (3) مُسْتَوْدَعَاتٌ وَلِلأَحْسَابِ آبَاءُ
- فَإِنْ يَكُنْ لَمُمْ مِنْ أَصْلِهِمْ شَرَفٌ (4) يُفَاخِرُوْنَ بِهِ فَالطِّيْنُ وَالْمَاءُ
- مَاالْفَضْلُ إِلاَّ لِأَهْلِ الْعِلْمِ إِنَّهُمُ (5) عَلَى الْفُدَى لِمَنِ اسْتَهْدَى أَدِلاَّءُ
- وَقِيْمَةُ الْمَرْءِ مَا قَدْكَانَ يُحْسِنُهُ (6) وَلِلرِّجَالِ عَلَى الْأَفْعَالِ أَسْمَاءُ
- وَضِدُّ كُلِّ امْرِىءٍ مَا كَانَ يَجْهَلُهُ (7) وَالْجَاهِلُوْنَ لِأَهْلِ الْعِلْمِ أَعْدَاءُ
- فَفُنْ بِعِلْمٍ وَلاَ تَطْلُبْ بِهِ بَدَلاً (8) فَالنَّاسُ مَوْتَى وَأَهْلُ الْعِلْمِ أَحْيَاءُ
- 1- People are the alike in the appearance they show, Their father is Ādam, and their mother is Ḥawwā',
- 2- Similar are people, and similar are their souls, And in this manner are created their limbs and their bones,

- 3- The mothers of the people are like vessels¹, And the fathers are the lineage and roots of man,
- 4- And if in his being, there is greatness at any level, Let him be proud of being just water and sand,
- 5- Honour belongs to none save the knowledgeable ones For they are righteous, they guide the ones in search of truth
- 6- The value of a man is in the good he has done Because for men, their actions are the only proof
- 7- Every person detests the things he does not know, Therefore the ignorant create enmity for the scholars inside,
- 8- But still seek knowledge, and ask no return for it though, For everyone is dead, while the scholars are truly alive

(2) الصَّدَاقَةُ 2- Loyalty

True friendship is hard to find. Many a times we find ourselves surrounded by those who are simply there to fake support and leach benefits. At such times we must remember to remain steadfast and not let their filthy actions splash their stains upon our much valued honour.

- تَغَيَّرَتِ الْمَـوَدَّةُ وَالْوَفَاءُ ﴿1) وَقَلَّ الصِّدْقُ وَانْقَطَعَ الرَّجَاءُ
- وَأَسْلَمَنِي الزَّمَانُ إِلَى صَدِيْقِ (2) كَثِيْرِ الْغَدْرِ لَيْسَ لَهُ رِعَاءُ
- وَرُبَّ أَخ وَفَيْتُتُ لَــهُ وَفِي (3) وَلَكِـنْ لاَيَــدُوْمُ لَــهُ الْوَفَـاءُ
- أَخِلاَّهُ إِذَا اسْتَغْنَيْتُ عَنْهُمْ (4) وَأَعْدَاهٌ إِذَا نَدِزَلَ الْبَلاءُ
- يُسدِيمُوْنَ الْمَسوَدَّةَ مَسا رَأُوْنِيْ ﴿ 5 ﴾ وَيَبْقَى الْـوُدُّ مَا بَقِيَ اللِّقَـاءُ

¹ Because they carry them during pregnancy and after birth

- وَإِنْ غُيِّشْتُ عَنْ أَحَدٍ قَلَايِيْ (6) وَعَاقَبَيْ بِمَافِيْهِ اكْتِفَاءُ سَيُعْنِيْنِيْ الَّذِيْ أَغْنَاهُ عَنِيْ (7) فَالاَ فَقْرٌ يَادُوْمُ وَلاَنَاءُ وَكَالُ سَيُعْنِيْنِيْ الَّذِيْ أَغْنَاهُ عَنِيْ (8) وَلاَيَصْفُوْ مَعَ الْفِسْقِ الإِخَاءُ وَكَالُ مَا وَدَّةٍ لللهِ تَصْفُوْ (8) وَلاَيَصْفُوْ مَعَ الْفِسْقِ الإِخَاءُ وَكُلُ جِرَاحَةٍ فَلَهَا دَوَاءٌ (9) وَسُوْءُ الْخُلْقِ لَيْسَ لَهُ دَوَاءُ وَلَيْسَ لِهُ دَوَاءُ وَلَيْسَ بِدَائِمٍ أَبَادًا نَعِيْمٌ (10) كَذَاكَ الْبُؤْسُ لَيْسَ لَهُ بَقَاءُ إِذَا أَنْكُرْتُ عَهْدًا مِنْ جَمِيْمٍ (11) فَفِيْ نَفْسِيْ التَّكَرُّمُ وَالْمِياءُ إِذَا أَنْكَرْتُ عَهْدًا مِنْ جَمِيْمٍ (11) فَفِيْ نَفْسِيْ التَّكَرُّمُ وَالْمِيَاءُ إِذَا مَا رَأْسُ أَهْلِ الْبَيْتِ وَلَى (12) بَدَاهَمُ مِنَ النَّاسِ الْجُفَاءُ
- 1- Friendship and loyalty has changed Honesty has decreased, and hope is lost, Alas!
- 2- The times have handed me over to such a 'friend' Who is extremely deceitful, inconsiderate and crass
- 3- To a loyal friend, my loyalty forever remains But Alas! His loyalty never seems to last
- 4- Such friends, from whom I seek no gain Become enemies, when calamities attack
- 5- As long as we meet, our friendship continues in vain This friendship remains alive, as we maintain crossing paths
- 6- But if I was absent from any one, he detested me, enraged And thusly upon me he released his wrath
- 7- The same being that made you independent from me, Will also give me wealth abundantly But neither does poverty nor wealth ever last
- 8- Every friendship based on Allāh is true to its name Whilst a friendship based on sin is impure at last
- 9- For every wound a cure has been made But bad character is incurable, alas!
- 10- And good times are not forever to remain And neither are the hardships meant to last

11- In times when a 'loyal friend' betrays

Honour and modesty still remains within my grasp
12- Sadly, when the head of the house goes away

12- Sadly, when the head of the house goes away The cruelty of the people is finally unmasked

لَيِّسَاءُ (3) 3-The Unfaithful Women

Devotion and loyalty in a woman are much valued by men. Yet we find men gaping at and discussing such unfaithful women, who will leave these men with shattered hearts. The truth of the matter is, the pursuit of such women just leads to agony and despair.

- 1- Stop discussing them, for they have no devotion
 For their promises are the same as the quick morning breeze
- 2- They will shatter your hearts, leaving them broken Because from loyalty their hearts are completely free

(4) الدُّنْيَا 4-The World

The world and everything it contains has been beautified for man. It takes real wisdom to look past its deception and see its beauty for what it really is. The world cannot offer us real happiness or joy, as everything it has to offer is also joined with hardships, and will inevitably come to an end.

- 1- Beware the world! For its course indeed-(is rough and coarse)¹, temporary and of course will cease
- 2- The best it has to offer is contaminated and stained And its comforts are linked with hardships in chains

(5) أَحْوَالُ الدَّهْرِ 5- State of Affairs

Sometimes it is easy to drown ourselves in the ocean of hardships. In such times we forget that our life has more than just hardships, and ease is on its way.

- هِ يَ حَالاَنِ شِدَّةٌ وَرَحَاءُ (1) وَسِجَالاَنِ: نِعْمَدةٌ وَبَالاَهُ وَبَالاَهُ وَبَالاَهُ وَبَالاَهُ وَالْفَتَى الْحَاذِقُ الأَرِيْبُ إِذَا مَا (2) خَانَـهُ اللَّهْرُ لَمْ يَخُنْهُ عَـزَاءُ إِنْ أَلَمَّاتِ مَـخْرَةٌ مَـمَّاءُ إِنْ أَلَمَّاتِ مَـخْرَةٌ مَـمَّاءُ وَلَا أَلَمُلِمَّاتِ مَـخْرَةٌ مَـمَّاءُ عَـإِيِّ (3) فِيْ الْمُلِمَّاتِ مَـخْرَةٌ مَـمَّاءُ عَـإِيِّ (4) يَـدُوْمُ النَّعِـيْمُ وَالْبَلْوَ بِأَنْ لَـيْسَ (4) يَـدُوْمُ النَّعِـيْمُ وَالْبَلْـوَاءُ
- 1- The States of affairs are two: hardships and ease Two shares: Blessings and calamities
- 2- When a young man who drips of skill and competency is betrayed by times, console gives him company
- 3- So I stand firm when struck with adversity

 Like a strong mountain I oppose it persistently
- 4- I know much about trials and difficulty;

 That neither do blessings last, nor do catastrophes

This bracket is not inside the original Arabic. But the Arabic plays with the word "فناء" and hence the English is trying to play with the word "course/coarse" and has added this to match the style used in the Arabic.

(6) الْقَضَاءُ 6- Destiny

Belief in destiny is a great asset for a Muslim. It is what allows us to persevere through hard times, and gives us hope for the future. Content in fate is what allows a poor person to sleep the night away on the hard ground, while discontent can keep a rich man awake on his soft mattress.

- إِذَا عَقَدَ الْقَضَاءُ عَلَيْكَ أَمْرًا (1) فَلَـيْسَ يَخُلُّـهُ إِلاَّ الْقَضَاءُ
- فَمَا لَكَ قَدْ أَفَمْتَ بِدَارِ ذُلِّ (2) وَأَرْضُ اللَّهِ وَاسِعَةٌ فَضَاءُ
- تَبَلَّعْ بِالْيَسِيْرِ فَكُلُّ شَيْءٍ ﴿3) مِنَ الدُّنْيَا يَكُوْنُ لَهُ انْتِهَاءُ
- 1- When against you a knot is tied by fate
 It is not but fate that can cause this knot to break
- 2- So why remain in this place of disgrace?
 When the land of Allāh is vast and great
- 3- So be content with a lesser material state

 For all in this world will end and meet its fate

(7) الْحَيَاةُ 7- Life

Every breath that we take is like the tick-tocking of a time bomb, counting down to its final explosion. Sayyidunā 'Alī C reminds us of the seriousness of this life, and to be ever prepared to die. For there is none amongst us who possesses the knowledge to apprehend death before it comes.

- حَيَاتُكَ أَنْفَاسٌ تُعَدُّ فَكُلَّمَا (1) مَضَى نَفَسٌ أَنْقَصْتَ مِنْ عُمْرِهَا جُزْءَا
- وَيُحْيِيْكَ مَايُفْنِيْكَ فِيْ كُلِّ حَالَةٍ (2) وَيَحْدُوْكَ حَادٍ مَا يُرِيْدُ بِكَ الْهُزْءَا
- فَتُصْبِحُ فِيْ نَفْسٍ وَتُمْسِيْ بِغَيْرِهَا (3) وَمَالَكَ مِنْ عَقْلٍ ثُحِسُ بِعِيْرِهَا

- 1- The years of your life, are but a number of counted breaths
 With every escaped breath, a part of your life has left
- 2- The same thing which keeps you alive, counts down to your timely death And you are being urged by one, with complete seriousness in his intent
- 3- One morning you'll be alive, by the evening you'll be laid to rest

And such intellect you do not possess-To apprehend, and to be pre-warned of death

(8) الْعَمَلُ 8-Hard Work

Sayyidunā 'Alī C opens the window to some prophetic wisdom in the following poem. If a person has a choice in the matter, he should choose one of the following days to pursue the following actions, and will Inshā' allāh find himself successful and guided throughout these acts.

| وَلَكِنْ أَلْقِ دَلْوَكَ فِي الدِّلاَءِ | (1) | وَمَاطَلَبُ الْمَعِيْشَةِ بِالتَّمَنِّيْ |
|--|-------------|--|
| تَجِئْكَ بِحَمْاًةٍ وَقَلِيْكِ مَاءِ | (2) | تَجِئْكَ مِمْلْئِهَا يَوْمًا وَيَوْمًا |
| تُحِيْلُ عَلَى الْمُقَدَّرِ وَالْقَضَاءِ | (3) | وَلاَ تَقْعُـدْ عَلَـى كُـلِّ التَّمَـنِيّ |
| بِأَرْزَاقِ الرِّجَالِ مِنَ السَّمَاءِ | (4) | فَإِنَّ مَقَادِرَ الرَّحْمَٰنِ تَجْرِيْ |
| وَعَجْزُ الْمَرْءِ أَسْبَابُ الْبَلاَءِ | (5) | مُقَــدَّرَةً بِقَــبْضِ أَوْ بِبَسْـطٍ |
| لِصَـيْدٍ إِنْ أَرَدْتَ بِـلاَ امْـتِرَاءِ | (6) | لَنِعْمَ الْيَـوْمُ يَـوْمُ السَّبْتِ حَقًّا |
| تَبَدّى اللَّهُ فِيْ خَلْقِ السَّمَاءِ | (7) | وَفِيْ الْأَحَـدِ الْبِنَاءُ لِأَنَّ فِيْـهِ |
| سَتَظْفَرْ بِالنَّجَاحِ وَبِالثَّرَاءِ | (8) | وَفِيْ الإِثْنَيْنِ إِنْ سَافَرْتَ فِيْـهِ |
| فَفِيْ سَاعَاتِهِ سَفَّكُ الدِّمَاءِ | (9) | وَمَـنْ يُـرِدِ الْحِجَامَــةَ فَالثُّلَاثَــا |

- وَإِنْ شَرِبَ امْرُؤٌ يَوْمًا دَوَاءً (10) فَنِعْمَ الْيَوْمُ يَوْمُ الأَرْبِعَاءِ وَفِيْ يَوْمُ الأَرْبِعَاءِ وَفِيْ يَوْمِ الْخُمِيْسِ قَضَاءُ حَاجٍ (11) فَفِيْسهِ اللَّهُ يَسَأْذَنُ بِالسَدُّعَاءِ وَفِيْ الْجُمُعَاتِ تَنْوِيْجٌ وَعُرْسٌ (12) وَلَذَّاتُ الرِّجَالِ مَعَ النِّسَاءِ وَهِيْ الْجُمُعَاتِ تَنْوِيْجٌ وَعُرْسٌ (13) وَلَذَّاتُ الرِّجَالِ مَعَ النِّسَاءِ وَهَلَدُا الْعِلْمُ لَا يَعْلَمُهُ إِلاَّ (13) نَسِيِّ أَوْ وَصِسَى الأَنْبِيَاءِ
- 1- You cannot earn a living through desires and wishes So place your bucket, competing with others in the well of life,
- 2- Some days it will return filled with water delicious While others, it will return back with mud and a few drops in sight,
- 3- Hence don't just sit around waiting for your desires and wishes,Relying upon destiny and fate to make things right,
- 4- Though the commands of al-Raḥmān descend From the sky regarding the provisions of men
- 5- Ordaining poverty or prosperity upon them

 And the helplessness of man becomes his trial in the end
- 6- So prefer Saturday as your day of hunting, And hopefully, it will start to bear fruit
- 7- Prefer Sunday as your day to start building, Because Allāh began building the skies on that day too
- 8- Prefer Monday as your day to start travelling, You will taste success and wealth real soon
- 9- Prefer Tuesday to practice cupping,
 For its hours are good for extracting blood through
- 10- Prefer Wednesday for medicine drinking,

 For it is the better day for cures to be attained true

 11- Prefer Thursday to fulfill your needs,

For on that day Allāh especially accepts Du'ās from you 12- Prefer Friday for marriages And the day for marital pleasures to pursue

13- And this is such knowledge which none had a clue Except a prophet or his successor ever knew

قَافِيَةُ الأَلِفِ

يَوْمُ بَدْرٍ (9) 9- The Day of the Battle of Badr

The Battle of Badr was a trying time for the Prophet S and his Companions. Many of the Meccan leaders had decided to finally arrive and end the 'threat' of Islām. If the believers had not stood strong on their faith, the name of Islām would have probably been extinguished from the face of the Earth. It was their steadfastness, conviction in Islām, and the divine help from Allāh \$\mathbb{\mathbb{E}}\$ that an army of 313 Muslims was able to defeat 1000 men. The following is a note on the brave and loyal companions who stood firm on that day.

- 1- We rose to aid, when the disbelievers plotted, While men of good counsel leapt to surround the prophet
- 2- For his sake, the ones straying the people from him, we fought them

 And their intentions to find the right path, and guidance were not then, 1
- 3- And when the Nabī came with the guidance we all caught it Became obedient to al-Raḥmān, the truth and became Godfearing; (We blossomed)

¹ They had no intent on finding guidance or walking the straight path

(10) رِثَاءُ النَّبِيِّ (S)

10- In Memory of The Prophet S

The Prophet S was the most beloved being to the companions. They loved him more than they even loved themselves and their families. It is no wonder, that the passing away of The Prophet S, was such a great shock and a cause of grievance for his companions. Here is what Sayyidunā 'Alī C had to say:

12)

(13)

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| • • |
|---|
| نَعِيْشُ بِآلاَءٍ وَنَجْنَحُ لِلسَّلْوَى |
| بِذَاكَ عَدِيْلاً مَا حَيِيْنَا مِنَ الرَّدَى |
| لَـهُ مَعْقِـلٌ حِـرْزٌ حَرِيْـزٌ مِـنَ الْعِـدَى |
| عَلَى مَوْضِعٍ لأَيُسْتَطَاعُ وَلاَيُسرَى |
| صَبَاحًا مَسَاءً رَاحَ فِيْنَا أَوِ اغْتَدَى |
| نَهَارًا وَقَدْ زَادَتْ عَلَى ظُلْمَةِ الدُّجَى |
| وَيَا خَيْرَ مَيْتٍ ضَمَّهُ التُّرْبُ وَالثَّرَى |
| سَفِيْنَةً مَوْجِ الْبَحْرِ وَالْبَحْرُ قَدْ طَمَى |
| لِفَقْدِ رَسُوْلِ اللَّهِ إِذْ قِيْلَ قَدْ مَضَى |
| كَصَدْعِ الصَّفَا لأشِعْبَ لِلصَّدْعِ فِي الصَّفَا |
| وَلَنْ يُجْبَـرَ الْعَظْـمُ الَّـذِيْ مِنْهُمُ وَهَـى |
| بِــلاَلٌ وَيَــدْعُوْ بِاسْمِــهِ كُلَّمَــا دَعَــا |
| وَفِيْنَا مَوَارِيْتُ النُّبُوَّةِ وَالْهُلَدَى |
| |

أمِسنْ بَعْدِ تَكْفِدِيْ النَّبِيِّ وَدَفْنِهِ (1) رُزِفْنَا رَسُولَ اللَّهِ حَقَّا فَلَنْ نَسَرَى (2) رُزِفْنَا رَسُولَ اللَّهِ حَقَّا فَلَنْ نَسَرَى (3) وَكُنْتَ لَنَا كَالْحِصْنِ مِنْ دُوْنِ أَهْلِهِ (4) وَكُنَّا بِسِهِ شُسمَّ الأُنُوْنِ وَاهْدَدَى (5) وَكُنَّا بِسِهِ شُسمَّ الأُنُوْرَ وَاهْدَدَى (5) وَكُنَّا بِمَرْآكُمْ نَسرَى النُّوْرَ وَاهْدَدَى (5) لَقَدْ غَضِيتَتْنَا ظُلْمَةٌ بَعْدَ فَقْدِكُمْ (6) فَيَا خَيْرَ مَنْ ضَمَّ الجُوانِحُ وَالْحُشَا (7) فَيَا خَيْرَ مَنْ ضَمَّ الجُوانِحُ وَالْحُشَا (7) كَأَنَّ أُمُورَ النَّاسِ بَعْدَكَ ضُمِينَتْ (8) وَصَاقَ فَصَاءُ الأَرْضِ عَنَّا بِرَحْبِهِ (9) وَصَاقَ فَصَاءُ الأَرْضِ عَنَّا بِرَحْبِهِ (9) فَقَدُ نَزُلَتْ بِالْمُسْلِمِيْنَ مُصِينَةٌ (10) فَلَانْ يَسْتَقِلَ النَّاسُ مَا حَلَّ فِيْهِمُ) فَلَىنْ يُسْتَقِلَ النَّاسُ مَا حَلَّ فِيْهِمُ) وَفِيْ كُلِ وَقْتِ لِلصَّلاقِ يَهِيْجُهَا (11) وَقْتِ لِلصَّلاقِ يَهِيْجُهَا) وَقُتِ لِلصَّلاقِ يَهِيْجُهَا) وَقِيْ كُلِ وَقْتِ لِلصَّلاقِ يَهِيْجُهَا) وَيَطْلُبُ أَقْوَارِئُ مَوَارِيْتَ هَالِكً) وَيْلِكُ أَقْوَارُ فَيَا خَلُولِ وَقُتِ لِلصَّلاقِ يَهِيْجُهَا) وَيَطْلُبُ أَقْوَارِيْتَ هَالِكً) وَقُتِ لِلصَّلاقِ يَهِيْجُهَا) وَيَطْلُبُ أَقْوَا وَالْمُ مَوَارِيْتَ هَالِكَ عَلَيْكِيْ وَقَالِكُ) وَيَطْلُبُ أَنْ فَالَوْلِكُ مَالِكُ وَيُعْمَلُولَ كُولُولُ أَنْ اللَّهُ الْمَالِيْ يَهِيْجُهَا) وَيَطْلُبُ أَقْوَارِيْتَ هَالِكَ) وَيَطْلُبُ أَقْدُواهُمْ مَوَارِيْتَكَ هَالِكُ)

- 1- How can we live a life of benefits, and lean towards luxury

 After the enshrouding and then the burial of the beloved

 Prophet has passed
- 2- For we were forced to face his departure's sorrow and agony, And we will never see his equal till we live our lives, alas!
- 3- For us, You were like a strengthened fortress and stronghold A protected sanctuary in the face of our enemies and foes
- 4- And with this fortress we had reached such heights in our souls
 That can neither be reached nor seen nor shown
- 5- And while we were in your majestic presence, all day in our sightsWould be marvels of guidance and Nur shining bright
- 6- After your departure, now darkness swallowed us whole in broad daylight
 Such darkness, which is darker than the blackest of nights
- 7- The best of beings for the hearts to preserve
 The best of people, in the chest of the Earth!
- 8- After you the affairs of the people are hanging emptily Like a booat rocking in the tides of the violent sea
- 9- When the news arrived that the Prophet of Allāh has passed The horizons of the earth shrunk, though in reality they were vast
- 10- Upon the Muslims has fallen a great calamity
 As if Mount Ṣafā had gained an unfillable cavity
- 11- The Muslims are incapable of bearing such pain
 The emptiness in their backbones will never be filled again
- 12-At the time of every Ṣalāh, Bilāl will rejuvenate our pain When in the Adhān, He will cry out his name

13- People seek for inheritance from the deceased who died His was guidance and the knowledge of prophethood left behind

قافية الباء

(C) نَصَائِحُهُ لِابْنِهِ الْحُسَيْنِ (11) نَصَائِحُهُ لِابْنِهِ الْحُسَيْنِ (11) 11 -Advices for his Beloved Son Husayn

Every father wants what is best for his children. Some exhort themselves at work in order to provide their progeny with the best of material objects. Others provide their children with the funding and contacts in order to prosper in their future. However, many lack in providing their children with the correct upbringing and love necessary to create ethical and successful individuals.

فَافْهَمْ فَأَنْتَ الْعَاقِلُ الْمُتَادِّبُ أَحُسَ يْنُ إِنَّى وَاعِظُ وَمُؤَدِّبٌ (1) يَغْلُوْكَ بِالآدَابِ كَلِيلاً تُعْطَبُ فَعَلَيْكَ بِالإِجْمَالِ فِي مَا تَطْلُبُ أَبُسِنَى إِنَّ السِّرْقَ مَكْفُسُولٌ بِهِ **(3**) وَتُقَى إِلْهَاكَ فَاجْعَلَنْ مَا تَكْسَبُ لْأَتَجْعَلَىنَّ الْمَالَ كَسْبَكَ مُفْرِدًا (4) وَالْمَالُ عَارِيَـةٌ تَجِـيْءُ وَتَــدُهَبُ كَفَـلَ الإلَـهُ بِرِزْقِ كُـلّ بَرِيَّةِ (5) وَالسِّرْقُ أَسْرَعُ مِنْ تَلَقُّتِ نَاظِر (6) سَبَبًا إِلَى الإِنْسَانِ حِيْنَ يُسَبَّبُ وَالطَّيْرِ لِلأَوْكَارِ حِيْنَ تَصَوَّبُ وَمِنَ السُّيُولِ إِلَى مَقَرِّ قَرَارِهَا (7) فَمَـن الَّـذِيْ بعِظَاتِـهِ يَتَــأَدَّبُ أَبُنِيَّ إِنَّ النِّدُكُورَ فِيْهِ مَوَاعِظُ **(8**) اِقْرَأْ كِتَابَ اللَّهِ جُهْدَكَ وَاتْلُهُ فِيْمَنْ يَقُومُ بِهِ هُنَاكَ وَيَنْصِبُ **(9**) بِتَفَكُّ رِ وَتَخَشُّ عِ وَتَقَدُّب (10) إِنَّ الْمُقَرَّبَ عِنْدَهُ الْمُتَقَرِّبُ وَاعْبُـــدْ إِلْهَــكَ ذَا الْمَعَــارِج مُخْلِصًـا (11) وَأَنْصِـتْ إِلَى الأَمْشَـالِ فِيْمَـا تُضْـرَبُ وَإِذَا مَ رَرْتَ بِآيَةِ وَعْظِيَّةِ (12) تَصِفُ الْعَذَابَ فَقِفْ وَدَمْعُكَ يُسْكَبُ لأتَــرْمِنيْ بَــيْنَ الَّــذِيْنَ تُعَــذِّبُ يَامَنْ يُعَذِّبُ مَنْ يَشَاءُ بِعَدْلِه (13) هَرَبًا إِلَيْكَ وَلَيْسَ دُوْنَكَ مَهْرَبُ إِنَّ أَبُولُوهُ بِعَثْ رَتَّ وَخَطِيْنَ تِيْ (14) وَصْفُ الْوَسِيْلَةِ وَالنَّعِيْمُ الْمُعْجِبُ وَإِذَا مَصرَرْتَ بِآيَةِ فِيْ ذِكْرِهَا (15) دَارَ الْخُلُودِ سُوَّالَ مَنْ يَتَقَرَّبُ **(16)** فَاسْأَلْ إِلْهَكَ بِالْإِنَابَةِ مُخْلِصًا وَاجْهَدْ لَعَلَّكَ أَنْ تَحِلَّ بِأَرْضِهَا (17) وَتَنَالَ رَوْحَ مَسَاكِنِ لاَتَّغْرَبُ وَتَنَالَ عَيْشًا لاَ انْقِطَاعَ لِوَقْتِهِ وَتَنَالَ مُلْكَ كَرَامَةٍ لاَتُسْلَبُ **(18)** بَادِرْ هَـوَاكَ إِذَا هَمَمْتَ بِصَالِح (19) خَوْفَ الْغَوَالِبِ أَنْ تَجِيْءَ وَتُغْلَبُ وَتَجَنَّبِ الْأَمْرَ الَّذِيْ يُتَجَنَّبُ وَإِذَا هَمَمْتَ بِسَيِّءٍ فَاغْمُضْ لَـهُ **(20**) كَـــأَب عَلَـــى أَوْلاَدِهِ يَتَحَـــدَّبُ وَاخْفِضْ جَنَاحَكَ لِلصَّدِيْقِ وَكُنْ لَهُ **(21**) وَالضَّيْفَ أَكُرِمْ مَا اسْتَطَعْتَ جِوَارَهُ (22) حَـــتَّى يَعُـــدَّكَ وَارتَّــا يَتَنَسَّــبُ وَاجْعَـلْ صَـدِيْقَكَ مَـنْ إِذَا آخَيْتَـهُ (23) حَفِظَ الإِخَاءَ وَكَانَ دُوْنَكَ يَضْرِبُ وَاطْلُبْهُمُ طَلَبَ الْمَرِيْضِ شِفَاءَهُ (24) وَدَعِ الْكَذُوْبَ فَلَيْسَ مِمَّنْ يُصْحَبُ وَعَلَيْكَ بِالْمَرْءِ الَّذِيْ لاَيَكْذِبُ وَاحْفَظْ صَدِيْقَكَ فِي الْمَوَاطِن كُلِّهَا (25) إِنَّ الْكَـٰذُوْبَ مُلَطِّخُ مَـنْ يَصْـحَبُ وَاقْلَ الْكَلْدُوْبَ وَقُرْبَلْهُ وَجِلُوارَهُ (26) وَيَـرُوْغُ مِنْـكَ كَمَـا يَـرُوْغُ الثَّعْلَـبُ يُعْطِيْكَ مَا فَوْقَ الْمُنِي بِلسَانِه (27) فِيْ النَّائِبَاتِ عَلَيْكَ مِمَّنْ يَخْطُبُ وَاحْلَدُرْ ذَوِيْ الْمَلَقِ اللِّنَامَ فَإِنَّهُمْ (28) يَسْعَوْنَ حَوْلَ الْمَرْءِ مَا طَمِعُوْا بِه وَإِذَا نَبَا دَهْرُ جَفَوْا وَتَغَيَّبُوْا **(29)** وَلَقَدْ نَصَحْتُكَ إِنْ قَبِلْتَ نَصِيْحَتِيْ وَالنُّصْحُ أَرْخَصُ مَا يُبَاعُ وَيُوْهَبُ (30)

- 1. I advise you and teach you manners, dearest Ḥusayn So take note, for you are smart, well mannered, and urbane
- Hold firmly to your affectionate father's advice
 Who teaches you respect, so you don't ruin your life
- 3. Dear son, to give provisions Allāh has guaranteed
 Thus, in a graceful way, your provisions you should seek
- 4. Don't let your sole earnings be wealth and prosperity Make your main earning Allāh's fear and piety

- 5. To feed his creation Allāh took authority Wealth comes and goes, it's given temporarily
- 6. By a man, when the appropriate means are applied Then sustenance comes faster than the blink of an eye
- 7. Faster than the flowing of a flood towards the place of its rest¹
 Than birds when they intend returning to their nests
- 8. Dear son, in the Qur'ān many advices exist
 But will someone actually take heed and benefit?
- 9. In reciting Allāh's book, push to the final extent In those that establish Ṣalāh with it, and exert their strength
- 10. Ponder, desiring to draw close, and with humbleness Only the ones who seek it, are awarded nearness
- 11. Worship your great Lord, with purity of intention

 Take heed and listen close to the advices which are mentioned
- 12. When you read an Ayat of warning and punishment Then shed some tears of fear and stop for a moment
- 13. Oh the Being who punishes, due to his justice

 Do not throw me amongst the ones to be punished
- 14. I admit to all of my slips, my every mistake
 I run to you, besides you there's no refuge to take
- 15. When you come across an Āyah, and it comprises
 Of the means of attaining overwhelming prizes
- 16. Request your Lord for such repentance which is sincere and for eternal heaven, while asking to be near

¹ The purpose is to mention that his provisions will come to him faster than the moving of a flood. "The place of its rest" refers to the place where the flood flows towards and finally stops.

- 17. In order to reach its grounds, persist and persevere
 Attain the peace of such homes that will not disappear
- 18. Attain such life, that its duration will never cease
 Attain such a noble kingdom, which can never be seized
- 19. Be swift in carrying out your desires, when some good you intend
 - In case something prevails you, and puts it to an end
- 20. When you intend some evil, then from it get away

 And stay away from such things, from which you should

 abstain
- 21. With your friends be just as affectionate and kind Just as a father is loving, towards his child
- 22. Honor the guest, dedicate time for his company Until he starts considering you as family
- 23. And befriend such a person that when he enters your friendship He takes actions for you, and honours this relationship
- 24. Seek out such friends, like the diseased seek the remedy ditch the liars, they don't deserve to be treated friendly
- 25. Always protect your friend in every aspect and time Value and hold firm to a man who does not lie
- 26. The liar, his nearness and company you should hate A liar always causes his companions disgrace
- 27. Through his words, many promises and oaths he will make Then just like a fox, he will trick you and turn away
- 28. Avoid men of fruitful speech and men of flattery They show their true colours in times of adversity

- 29. They chase after people, to just use them for the perks

 And in rough times, they abandon them and just desert
- 30. I have advised you my son, please regard my advice

 However, advice are attainable, cheaper than objects in price¹

في الخِلاَفَةِ (12) على الخِلاَفَةِ 12- Regarding the Khilāfah

During the Khilāfah and rule of Sayyidunā 'Alī C, the Muslims were faced with indifference and revolutions. Sayyidunā 'Alī C says to his adversary that his claim to overthrow Sayyidunā 'Alī C is baseless. Because if his adversary has taken a stance through the advice and council of Ṣaḥābah F, then most of the elderly Ṣaḥābah F were either in support of Sayyidunā 'Alī C or were quiet on the matter. Secondly, if his opponent's stance to power is due to having family ties with the Holy Prophet S, then Sayyidunā 'Alī C is a closer relative to the beloved Prophet S than his adversary.

- 1- If you took over the affairs of the Muslims, through council and consultation
 How is that possible? When men of counsel are absent from
 - your stations
- 2- If you silenced opposition, due to having with the prophet closeness, and association

¹ Because they are free

Well then there is one, who is more closer to him than you, from amongst the creation¹

(13) الدِّيْنُ وَالنَّسَبُ 13- Piety and Lineage

Muslim personalities have risen from different countries throughout our history. Bilāl C, one of the most revered personalities in Islām, was an Abyssinian slave. Many of our 'Vlamā' and Muḥaddithīn were born in non-Arab countries. Islām has never revered anyone merely for their lineage. It is the actions that make a person, while a noble lineage is simply the cherry on top.

- 1- By Allāh! A man is absolutely nothing without his faith Hence don't leave faith, counting upon your lineage and family name
- 2- For Islām elevated Salmān Fārsī, though he was from a foreign race
 While Shirk lead the noble-blooded Abū Lahab to shame

الْفَرَجُ بَعْدَ الْضِيْقِ 14- After Hardships comes Ease

People often begin to lose hope when times are tough. They start feeling that the calamities they face will always remain as they

¹ He is referring to himself

do not see an exit. This thought alone takes many to the door of depression, and some even to suicide. However, Muslims remind themselves in such times of the promise of ease given by Allāh & in the Qur'ān.

- إِذَا اشْتَمَلَتْ عَلَى الْيَأْسِ الْقُلُوْبُ (1) وَضَاقَ بِمَا بِهِ الصَّدْرُ الرَّحِيْبُ وَأَوْطَنَتِ الْمَكَارِهُ وَاطْمَأَنَّتْ (2) وَأَرْسَتْ فِيْ أَمَاكِنِهَا الْخُطُوبُ وَأَوْطَنَتِ الْمُكَارِهُ وَاطْمَأَنَّتْ (2) وَأَرْسَتْ فِيْ أَمَاكِنِهَا الْخُطُوبُ وَلاَ أَغْدِينَ بِيهِ الْمَكِنِهَا الْخُطُوبُ وَلاَ أَغْدِينَ بِيهِ اللَّاطِيْفُ الْمُسْتَجِيْبُ أَتَاكَ عَلَى قُنُوطٍ مِنْكَ غَوْثُ (4) يَمُن بِيهِ اللَّطِيْفُ الْمُسْتَجِيْبُ وَكُلُ الْخَادِثَاتِ إِذَا تَنَاهَتْ (5) فَمَوْصُولٌ بَيَا فَرَجٌ قَرِيْبُ
- 1- When hearts are walled and surrounded by sorrow and dependencyWhen wide and broad chests become narrow by anguish and depression
- 2- When calamities settle in and remain perpetually When grief just anchors inside, even after continuous suppression
- 3- When hopelessly, you see no way out of these calamities When no solutions can be devised by any wise one you question
- 4- At such times, comes the help of the unseen invisibly
 And The Sublime, The All-Answering sends grace, from his
 discretion
- 5- For when the climax has been reached by any adversity
 Is exactly when we start approaching the end of its session

(15) الرَّاحَةُ بَعْدَ التَّعَبِ 15- Relief after Adversity

Sometimes in life we are surrounded by such problems, which cause our hearts to shatter and our hopes to collapse. We need to take these times as opportunities to return to our Creator, and await the inevitable arrival of ease. For everything in this world is temporary. Its good and even its bad, will not last.

- إِنِيَّ أَقُولُ لِنَفْسِيْ وَهْيَ ضَيِّقَةٌ (1) وَقَدْ أَنَاخَ عَلَيْهَا الدَّهْرُ بِالْعَجَبِ صَبْرًا عَلَى شِدَّةِ الأَيَّامِ إِنَّ لَهَا (2) عُقْبَى وَمَا الصَّبْرُ إِلاَّ عِنْدَ ذِيْ الْحُسَبِ صَبْرًا عَلَى شِدَّةِ الأَيَّامِ إِنَّ لَهَا (2) عُقْبَى وَمَا الصَّبْرُ إِلاَّ عِنْدَ ذِيْ الْحُسَبِ سَيَفْتَحُ اللَّهُ عَنْ قُرْبٍ بِنَافِعَةٍ (3) فِيْهَا لِمِثْلِكَ رَاحَاتٌ مِنَ التَّعَبِ
- 1- I say to my aching soul and my bruised heart, when-They have been narrowed by the heavy burden of time
- 2- 'Persevere through rough times, surely they will end None can truly be patient, except the noblest of mankind
- 3- Allāh will soon open a door for blessings to descend Which will be the means of your relief and peace of mind

مُقْتَلُ عَمْرِ و بنِ عَبْدٍ وُدٍّ (16) مَقْتَلُ عَمْرِ و بنِ عَبْدٍ وُدٍّ (16- The Killing of 'Amr bin 'Abd Wudd

During the battle of Khandaq, 'Amr bin 'Abd Wudd and a few other warriors trailed over a narrow part of the trench, and openly challenged the Muslims to hand-to-hand combat. 'Amr was covered in armour from head toe. Sayyidunā 'Alī C was the one to answer his call. He first invited him towards Islām. 'Amr refused the offer and exclaimed that Sayyidunā 'Alī C was far too young to be facing him. When the two warriors engaged in combat, Sayyidunā 'Alī C was victorious with a mere wound to his forehead. He then yelled out, "Allāhu Akbar", as a sign to the

Muslims that he had been granted victory.

آلَى ابْنُ عَبْدٍ حِيْنَ جَاءَ مُحَارِبًا (1) وَحَلَفْتُ فَاسْتَمِعُوْا مِنَ الْكَذَّابِ

أَنْ لاَيَفِرَ وَلاَ يُهَلِّلُ لَ فَالْتَقَى (2) أَسَدَانِ يَضْطَرِبَانِ كُلَّ ضِرَابِ

عَرَفَ ابنُ عَبْدٍ حِيْنَ أَبْصَرَ صَارِمًا (3) يَهْتَــزُ أَنَّ الأَمْــرَ غَيْــرُ لِعَــابِ

أَرْدَيْتُ عَمْـرًا إِذْ طَعَـى بِمُهَنَّـدٍ (4) صَــافِيْ الْحُدِيْـدِ مُجُــرَّبٍ قَصَّـابِ

فَصَـدَدْتُ حِيْنَ تَرَكْتُهُ مُتَجَـدِلاً (5) كَالْجِــدْعِ بَــيْنَ دَكَـادِكِ وَرَوَابِ

عَبَـدَ الْحِجَارَةَ مِـنْ سَـفَاهَةِ رَأْيِـهِ (6) وَعَبَــدْتُ رَبَّ مُحَمَّــدٍ بِصَــوَابِ

لأَنْحُسَــبَنَّ اللَّهَ حَــاذَلَ دَيْــه (7) وَنَبِيّــه يَــا مَعْشــرَ الأَحْــزاب

- 1. When 'Amr advanced for war, we both took a pledge Listen up close, to the words that this liar said
- 2. That he will not retreat, nor run away in regret

 The exchange of blows started, as soon as the lions met
- 3. When he saw my sword swinging, he had to comprehend That the time for fun and games had come to an end
- 4. When he transgressed I lead him to his death With my shiny, sharp and experienced Indian¹ blade's edge
- 5. I turned around, left him covered in blood and walked away like a fallen tree between soft sand and high plains
- 6. He worshipped stones due to his stupidity
 While I worshipped Muḥammad's Lord correctly
- 7. Oh the Muslim forces! Don't ever have this perception That Allāh will ever abandon His prophet, or His religion

¹ At that time a sword made from Indian steel was considered to be quite strong.

(17) الْوَاجِبُ وَالأَوْجَبُ 17- Priorities

Once a man came to Sayyidunā 'Alī C and asked a strange series of questions. He asked that what is mandatory, and then what is more mandatory than that? What is strange and what is stranger than that? What is tough, and what is tougher than that? What is close and what is closer than that? Sayyidunā 'Alī C recited the following poem as a response to that man.

- فَرْضٌ عَلَى النَّاسِ أَنْ يَتُوْبُوْا (1) لَكِنَّ تَـرْكَ الـذُّنُوْبِ أَوْجَبُ وَالسَّهُمْ فِيْ مَـرْفِهِ عَجِيْبُ (2) وَغَفْلَـةُ النَّاسِ فِيْهِ أَعْجَبُ وَالسَّبْرُ فِيْ النَّائِبَاتِ صَعْبُ (3) لَكِنَّ فَـوْتَ الشَّوَابِ أَصْعَبُ وَلَا سَعْبُ (4) وَالْمَوْتُ مِنْ كُلِّ ذَاكَ أَقْرَبُ وَكُلُ مَـا يُرْتَجَـى قَرِيْبُ (4) وَالْمَوْتُ مِنْ كُلِّ ذَاكَ أَقْرَبُ
- 1- Repenting from sins is mandatoryBut it is more mandatory to abstain from wrong
- 2- The way that time passes is strange
 But it is stranger, how people are unmindful of it passing on
- 3- Patience in hard times is tough
 But what's tougher is losing the rewards of holding strong
- 4- Every expected thing is closeBut from all of them, death is closer in its charm

(18) أَبُوْلَهَبِ 18- Abū Lahab

Although Abū Lahab was the uncle of the Holy Prophet S, he was also one of the biggest enemies of Islām. When the Prophet S gathered the Quraysh to give them the message of Allāh ﷺ, Abū Lahab was the first to reject by saying, "انَبُا لُكُ سَائِرَ الْبُوْمِ الْهَذَا جَمَعْتَنَا

May you be destroyed, is this why you have gathered us." To this Allah & replied by announcing his own destruction in Sūrah Lahab.

أَبَالْهَ بِ تَبَّتْ يَدَاكَ أَبَالْهَ بِ (1) وَتَبَّتْ يَدَاهَا تِلْكَ حَمَّالَةُ الْخَطَبْ خَذَلْتَ نَبِيًّا خَيْرَ مَنْ وَطِىءَ الْحُصَى (2) فَكُنْتَ كَمَنْ بَاعَ السَّلاَمَةَ بِالْعَطَبْ خَذَلْتَ نَبِيًّا خَيْرَ مَنْ وَطِىءَ الْخُصَى (2) فَكُنْتَ كَمَنْ بَاعَ السَّلاَمَةَ بِالْعَطَبُ وَخِفْتَ أَبَاجَهُ لِ فَأَصْبَحْتَ تَابِعًا (3) لَـهُ وَكَـذَاكَ الـرَّأْسُ يَتْبَعُـهُ اللَّذَنَبُ فَأَصْبَعَ ذَاكَ الأَمْرُ عَـارًا يُهِيْلُـهُ (4) عَلَيْكَ حَجِيْجُ الْبَيْتِ فِيْ مَوْسِمِ الْعَرَبُ وَلَوْكَانَ مِنْ بَعْضِ الْأَعَادِيُ مُحَمَّدٌ (5) خَامَيْتَ عَنْهُ بِالرِّمَاحِ وَبِالْقُصُبُ وَلَوْكَانَ مِنْ بَعْضِ الْأَعَادِيُ مُحَمَّدٌ (5)

- 1. Abū Lahab! May your hands and body be eradicated May your wood carrying wife be ruined and annihilated
- 2. You rebuked the Prophet, the greatest of all creation Like the one who trades in his safety for ruination
- 3. And you, fearing Abū Jahal, followed his footsteps Like the tail has no choice, but to follow the head
- Hence you considered the invitation of Islām as a means of shame
 Which the pilgrims made more severe, whenever Ḥajj season came¹
- 5. if Muḥammad was an enemy of the faith of my Lord
 Then I would fight even him, with spears and my swords

Even though you knew Islām was the truth, you did not accept it, thinking it was a means of disgrace for you. You fear what the people would say, especially when the entire Arabia comes to Mecca for the Ḥajj you will be disgraced in front of them. This is obviously before Islām spread.

فِيْ الدَّهْرِ (19) فِيْ الدَّهْرِ (19- Regarding Time

The waves of time take us through many extremes. It is generous with its blessings and merciless with its clutches. In such moments, a person needs to control his emotions, and calmly plan his exit from his problems. For problems and calamities are like quicksand, the more a person panics, the faster he will be sucked in.

- 1- Sometimes time chokes you with its leash, placed around your neck
 - Remain calm, do not panic or worry in useless dread
- 2- For when its spell is done, it will release you from its test For the one who panics, just causes this leash to tighten instead

(20) الْوَفَاءُ 20- Loyalty

As our societies continuously advance and we adopt sophistication in our lives, our personalities are becoming more and more fake. Friendships are for personal gain, the divorce rate is high, and families are disunited. Especially in such times, loyalty is one of the most beautiful qualities that a Muslim needs to adopt.

1- Loyalty is a thing of yesterday, buried in the past

Now people breathe the pollution of lies and deceit in gasps

2- While they preach love and devotion openly, with such class Their hearts are completely filled with scorpions, alas!

(C) نَصنائِحُهُ لابْنِهِ الْحَسَنِ (21) 21- Advices for his Son, Hasan (C)

A loving father is forever keen in ensuring the best upbringing for his children. He wishes to instil morality, patience, loyalty and other such traits in them and seizes every opportunity to advise them. How wonderful was it of Sayyidunā 'Alī C to advise his son beautifully through words of poetry?

- تَسَرَدٌ رِدَاءَ الصَّبْرِ عِنْسَدَ النَّوَائِبِ (1) تَنَلْ مِنْ جَمِيْلِ الصَّبْرِ حُسْنَ الْعَوَاقِبِ وَكُنْ صَاحِبًا لِلْحِلْمِ فِيْ كُلِّ مَشْهَدٍ (2) فَمَا الْحِلْمُ إِلاَّ حَيْرُ حِدْنٍ وَصَاحِبِ وَكُنْ حَافِظًا عَهْدَ الصَّدِيْقِ وَرَاعِيًا (3) تَذُقْ مِنْ كَمَالِ الْحِفْظِ صَفْوَ الْمَشَارِبِ وَكُنْ شَاكِرًا لِلَّهِ فِيْ كُلِّ نِعْمَةٍ (4) يُشِبْكَ عَلَى الْنَعْمَى جَزِيْلَ الْمَوَاهِبِ وَمَا الْمَرْءُ إِلاَّ حَيْثُ يَجْعَلُ نَفْسَهُ (5) فَكُنْ طَالِبًا فِي النَّاسِ أَعْلَى الْمَوَاتِبِ وَكُنْ طَالِبًا فِي النَّاسِ أَعْلَى الْمَوَاتِبِ وَكُنْ طَالِبًا فِي النَّاسِ أَعْلَى الْمَوَاتِبِ وَكُنْ طَالِبًا لِلرِّزْقِ مِنْ بِابِ حِلَّةٍ (6) يُضَاعَفْ عَلَيْكَ الرِّرْقُ مِنْ كُلِّ جَانِبِ وَكُنْ طَالِبًا لِلرِّزْقُ مِنْ كُلِّ جَانِبِ وَكُنْ طَالِبًا اللَّوْدَالَ فَضْلَ الرَّعْائِبِ وَكُنْ مُوْجِبًا حَقَّ الصَّدِيْقِ إِذَا أَتَى (8) إِلَيْكَ بِيرٍ صَادِقٍ مِنْكَ وَاجِبِ وَكُنْ مُوْجِبًا حَقَّ الصَّدِيْقِ إِذَا أَتَى (8) إِلْنَكَ بِيرٍ صَادِقٍ مِنْكُلُ وَاللَّوَالِدَيْنِ وَنَاصِلًا (8) إِلْمَالِكَ ذِيْ التَّقْوَى وَأَهْلِ التَّقَارُبِ وَكُنْ مُوْجِبًا حَقَّ الصَّدِيْقِ إِذَا أَتَى (8) إِلْكَ ذِيْ التَّقْوَى وَأَهْلِ التَّقَارُبِ وَكُنْ مُؤْجِبًا حَقَّ الصَّدِيْقِ إِذَا أَتَى (9) لِجَارِكَ ذِيْ التَّقْوَى وَأَهْلِ التَّقَارُبِ وَكُنْ مُؤْجِبًا مُولِ التَّقَارُبِ وَيَا لِللَّوْ لَا لَلْوَالِدَيْنِ وَنَاصِلًا اللَّهُ الْ الْقَالِدِ وَيْ التَّقُوى وَأَهْلِ التَّقَارُبِ
- 1- Enshroud yourself with patience in times of calamityBy practicing patience beautifully, you shall reach happy ends
- 2- Endure each situation with forbearance patiently For patience is a great companion and worthy friend
- 3- The trust of your friends you must value and maintain Thus from the fruits of loyalty, the best rewards you'll gain

- 4- Be grateful to Allāh for each blessing you attain He will bless you abundantly again and again
- 5- What is man but what he makes of himself Hence seek a lofty rank, amongst everybody else
- 6- Only seek your provisions from Halal means Then from all sides your provisions will increase
- 7- Your self-respect, you should always guard and protect
 Don't jeopardize and waste away your dignity and respect
 And do not implore the wretched, with hopes of charity
- 8- When a friend comes to you with some request Then you should respond with aid sincerely
- 9- Serve your parents till your very last breath
 And help your righteous neighbours and family

الإِبَاءُ (22) 22- Self Sufficiency

As Muslims we only spread our hands and beg before Our Lord, Allāh . His door is the only one that we knock in times of need, and His help is the only help that we seek. For asking people leads to disgrace, while asking the Creator leads to elevation and piety. How great is that Giver that loves to be asked, and is actually displeased with those who do not ask favours from Him.

1- Don't ever chase behind a livelihood of disgrace Elevate yourself from such lowly pursuits of waste

- 2- By abstaining from asking the wretched, treat your poverty Like one keeps away from the skin infected with scabies
- 3- Then destined provisions will come in full, from near and far Even if they are located farther than the stars

(23) الْمَالُ 23- Wealth

The following poem paints us the reality of our world. A wealthy person is considered noble and intelligent, while a poor person is stamped as wretched and dim-witted. The irony of the matter is that this rule of thumb is blindly accepted, though many a times it is not actually the case.

- 1- Wealth hides the flaws of a manHis word is accepted, even if he is a speaker of lies
- 2- Poverty detracts the intellect of a man

 He is deemed a fool, even if he is a genius in disguise

(24) الْفَقْرُ 24- Poverty

Poverty can take down even the mightiest from amongst us. It is strange that when people openly display their poverty, then they are pardoned by society as long as they remain subservient to the rich. But when the poor hide their condition and demand the same status as the rich, then they are the first to be scolded by their fellow man. How unfortunate are the norms of our societies!

- 1- I combated every adversity, and overcame
 But poverty pinned me, my victor it became
- 2- It will spare me, if poverty I display
 or else I'll be slain
 As a partner, it surely has an ugly face

الرِّزْقُ بِالْحَظِّ (25) الرِّزْقُ بِالْحَظِّ 25- You Will Only Get Your Allotted Portion

We deceive ourselves by thinking that we provide for ourselves through the means of our skills, intellect and education. We even boldly ignore and disobey the commandments of Allāh in the seeking of such traits and skills. However, the truth is that although these qualities are recommended for one to achieve, the actual matter of our provisions lies upon the decision of our Nourisher and Creator. For many a time we see uneducated, unskilled and obtuse people living in luxurious mansions and the intelligent and educated search for jobs, while living a life of poverty.

- 1- If wealth could be gained by wits, intellect, and grace I would have reached great heights and a lofty state
- 2- However one only gets his share of fate
 It's all based upon The Supreme Owner's grace
 And not upon the plans that the seeker makes

(26) الْعَقْلُ 26- Intellect

The human mind is a miraculous creation of Allāh \clubsuit , through which we have reshaped the world around us. Sayyidunā 'Alī C talks about the intelligent and praises their honour. But in the end the wealthy will always surpass them in livelihood.

- وَأَفْضَلُ قِسْمِ اللَّهِ لِلْمَرْءِ عَقْلُهُ (1) فَلَيْسَ مِنَ الْخَيْرَاتِ شَيْءٌ يُقَارِبُهُ
- إِذَا أَكْمَلَ الرَّحْمَنُ لِلْمَرْءِ عَقْلَهُ (2) فَقَدْكُمُلَتْ أَخْلاَقُهُ وَمَآربُهُ
- يَعِيْشُ الْفَتَى فِي النَّاسِ بِالْعَقْلِ إِنَّهُ (3) عَلَى الْعَقْلِ يَجْرِيْ عِلْمُهُ وَتَجَارِبُهُ
- يَزِيْنُ الْفَتَى فِيْ النَّاسِ صِحَّةُ عَقْلِهِ ﴿4) وَإِنْ كَانَ مَحْظُ وْرًا عَلَيْهِ مَكَاسِبُهُ
- يَشِيْنُ الْفَتَى فِي النَّاسِ قِلَّةُ عَقْلِهِ (5) وَإِنْ كُرُمَتْ أَعْرَاقُهُ وَمَنَاصِبُهُ
- وَمَنْ كَانَ غَلاَّبًا بِعَقْلِ وَنَجْدَةٍ (6) فَذُوْ الْجُدِّ فِي أَمْرِ الْمَعِيْشَةِ غَالِبُهُ
- 1- The greatest thing ordained by Allāh to a man is his intellect No other blessing can come close to its awe and respect
- 2- For when al-Raḥmān refines the intellect in a person's head Then he completes the heights of his character and desired intents
- 3- A young man can live amongst the people with his intellect And with it, he can increase the knowledge and the experience he gets
- 4- The soundness of his intellect decorates him amongst the people
 - It no longer matters if his income is limited and insufficient
- 5- While a man's lack of intellect, disgraces him amongst the people
 - Though his family may even be nobler than all the rest

6- But alas! The person who surpasses others in bravery and intelligence
Is surpassed by the one with good fortune, in matters of sustenance

(27) حَالِيْ 27- My Condition

Sayyidunā 'Alī's brother, 'Aqīl, sent a letter to Sayyidunā 'Alī C asking about his condition. Sayyidunā 'Alī concluded his reply with the following verses

- 1- If you choose to ask me how I am, well then
 I am persevering and enduring upon the hardships of time
- 2- I do not want to display my sorrow in front of the likes of men

For it will sadden my friends, and please the enemies of mine

مَنِ الْيَتِيْمُ (28) مَنِ الْيَتِيْمُ 28- Who is the True Orphan?

The world is strange. Problems and hardships are a part of our daily lives. We admire people for their outer beauty, and completely ignore those who are beautiful within. And we do not pity those that are deprived of important traits such as knowledge and manners. We really need to get our mind-sets in order.

- لَـيْسَ الْبَلِيَّـةُ فِيْ أَيَّامِنَا عَجَبًا (1) بَلِ السَّلاَمَةُ فِيْهَا أَعْجَبُ الْعَجَبِ الْعَجَبِ لَـيْسَ الْجُمَالُ جَمَالُ الْعَقْلِ وَالأَدَبِ لَـيْسَ الْجُمَالُ جَمَالُ الْعَقْلِ وَالأَدَبِ لَيْسَ الْيَقِيْمُ الَّذِيْ قَدْ مَاتَ وَالِدُهُ (3) إِنَّ الْيَتِـيْمَ يَتِـيْمُ الْعِلْمِ وَالأَدَبِ لَيْسَيْمُ الْعِلْمِ وَالأَدَبِ
- It is no longer strange to be enshrouded in hardships
 While being free from them has become strange and farfetched
- 2- Beauty is not created through beautiful clothes
 True beauty is the beauty of intellect and manners both
- 3- An orphan is not one whose father has passed away and died A true orphan is the one who from knowledge and grace is deprived

النَّسَبُ لَيْسَ لِلْفَخْرِ (29) النَّسَبُ لَيْسَ لِلْفَخْرِ 29- Lineage is Not for Arrogance

Great people are not born, they are made. One cannot simply be born in a noble family and hope to attain exceptional qualities and skills. For it takes hard work, passion, potential and perseverance for a person to knock upon the door of greatness.

- هَـلْ تَـرَاهُمْ خُلِقُـوْا مِـنْ فِضَّـةٍ (2) أَمْ حَدِيْـدٍ أَمْ نُحَـاسٍ أَمْ ذَهَـبْ بَـلْ تَـرَاهُمْ خُلِقُـوْا مِـنْ طِيْنَـةٍ (3) هَلْ سِوَى خَمِ وَعَظْمٍ وَعَصَبْ؟ إِنَّكَا الْفَحْـرُ لِعَقْـلِ ثَابِـتٍ (4) وَحَيَــاءٍ وَعَفَــافٍ وَأَدَبْ
- 1- Oh you fool! Over your lineage you are arrogant and bold From one mother and one father are our roots and our mould
- 2- Or are you foolish enough to think and implore
 That we are created from silver, iron, brass, or gold?
- 3- No! From the same sand we have been created whole Nothing but sinew, nerves, flesh and bones
- 4- Indeed superiority is only through intellect to behold
 And through modesty, chastity and manners in our souls

مَنِ الْفَتَى؟ 30- Who is the Man?

Many people attain great respectable positions because they belong to a specific family. But in actuality, such people are undeserving of such positions, merely living in the shadow of their predecessors without any qualities of their own.

- 1. You can be anyone's son, if you learn manners and elegance These qualities will free you from requiring a noble descent
- 2. A noble heritage makes absolutely no difference In a person who has no manners and eloquence
- 3. Indeed a man is the one who can say "I am so and so" not the one who says "my father's so and so"- {he's living in his father's shadow}

(31) حُسْنُ التَّصرَّ فِ 31- Good Conduct

The rules of the world are simple; Respect others and you will also be respected. Disgrace others and you will also be disgraced. Yet, many fail to understand and follow this simple rule of life.

- 1) The one who does not answer back, his honour is protected, The one who is kind to others, has reached his target
- The one who respects others, will also be respected,
 While the one who disgraces others, from respect is rejected

السُّكُوْتُ خَيْرُ جَوَابِ للسَّفِيْهِ (32) السُّكُوْتُ خَيْرُ جَوَابِ للسَّفِيْهِ (32-Silence is the Best Response to the Foolish

Debates and arguments are a great means of discovering the truth and coming to reasonable conclusions. Unfortunately, many people argue in our world solely for the sake of argument. They often do not have much to support their claims, and lack the humility and understanding to accept the truth. Time should not be wasted in arguing with such people. Rather, these people should be treated with the medicine of silence.

1) A fool comes to me and begins a conversation of ignorance And answering back to a fool is something I resent 2) As he increases in stupidity, I increase in tolerance Like when the wood of 'Ūd is burned, it increases its scent

(33) التَّعَقُّلُ 33- Words of Wisdom

Our beloved Prophet S did not just limit his teachings to matters pertaining to prayer. Rather, such golden teachings came out of his blessed mouth, which taught us matter concerning our religion, our society, and our personal lives. His words should be branded within the hearts, and written with golden ink.

- الْبَسْ أَحَاكَ عَلَى غُيُوْبِ ﴿ 1) وَاسْتُرْ وَغَطِّ عَلَى ذُنُوْبِ إِ
- وَاصْبِرْ عَلَى ظُلْمِ السَّفِيْهِ (2) وَلِلزَّمَانِ عَلَى خُطُوْبِهِ
- وَدَعِ الْجُـوابَ تَفَصُّلًا (3) وَكِلِ الظَّلُوْمَ إِلَى حَسِيْبِهِ
- وَاعْلَمْ بِأَنَّ الْحِلْمَ عِنْدَ (4) الْغَيْظِ أَحْسَنُ مِنْ زُكُوبِهِ
- 1) Conceal your fellow brother's flaws and defects Mask and hide his sins and wickedness
- 2) Be patient, when by a fool you are oppressed Face the affairs of time with patience and persistence
- 3) Do not answer the ignorant, due to your respect And let Allāh handle the ones that oppress
- 4) And know! That anger, when it's suppressed Is better than unleashing it, unchecked

غُدُ الصَّدَاقَةِ (34) 34 – Scarcity of True Friendship

Cultured people are those who know and respect their teachers, and do not boast their own greatness. Every word of wisdom that

escapes their lips, they associate it to the teachers who taught them. This is a reflection of their humility and respect.

Sayyidunā 'Alī C also discusses friendship in the following poem. He grieves over the sad reality that a thousand enemies hide under every rock, while the populace starves for to gain a true friend.

- 1- My knowledge is ample, and my character is cultured and refined
 A cultured man always associates his speech towards his teachers
- 2- If I seek a thousand enemies, them I can find
 But if I seek just one friend, he shall be away from my
 reaches.

(35) اِسْتِمْرَارُ الْمَوَدَّةِ 35- Making Love Last

Although we always want to meet the ones we love, the truth of the matter is, the heart loses value of the ones we see every day. Sayyidunā 'Alī C explains to us that distance makes the hearts grow fonder, and love grows through regular intervals.

If you wish elevation in the eyes of others, then meet people regularly
 If you wish to increase your love with others, then start meeting them far less

2- For companionship is nice, but only occasionally But love and relations are ruined, through its excess

(36) الشَّبَابُ وَ الأَحْبَابُ 36- Youth and the Beloved

Most of us only value our blessings when they are not there. However, a smart person continuously counts the blessings of Allāh على and thanks the Creator for the numerous bounties that have been showered in that person's life. The Arabs have a saying "النِّعْمَةُ إِذَا" Blessings are only truly recognized after they are gone."

- 1- Even if my eyes cry over two things, they are such Until my eyes are blind and destroyed, by the tears of blood
- 2- It would not do justice to even the tenth of their status:

 Loss of Youth, and when the departure of a beloved
 happens

(D) عَلَى قَبْرِ فَاطِمَةَ الزَّ هْرَاءِ (37) عَلَى عَلَى قَبْرِ فَاطِمَةَ الزَّ هْرَاءِ (37) 37- At the Grave of Fāṭimah al-Zahrā'

Fāṭimah al-Zahrah D was the daughter of the Holy Prophet S, and the beloved wife of Sayyidunā 'Alī C. In this poem, Sayyidunā 'Alī C talks about the reality of death, which even causes the closest of lovers to separate.

- قَالَ الْخَبِيْبُ: وَكَيْفَ لِيْ جِجَوَابِكُمْ (3) وَأَنَا رَهِينُ جَنَادِلٍ وَتُرَابِ
 أَكُلَ التُّرَابُ مَحَاسِنِيْ فَنَسِيْتُكُمْ (4) وَحُجِبْتُ عَنْ أَهْلِيْ وَعَنْ أَتْرَابِيْ
 فَعَلَيْكُمْ مِّنِيْ السَّلاَمُ تَقَطَّعَتْ (5) مِنِيْ وَمِنْكُمْ خُلَّةُ الأَحْبَابِ
 - 1- How strange! I say Salām to the beloved's grave
 But the beloved does not answer the Salām I gave
 - 2- Oh my beloved! Why is it that you fail to respond? After our separation, have you forgotten our bond?
 - 3- How can I answer you? The beloved replies For wedged between stones and sand am I
 - 4- The sand swallowed my merits, so you I forgot From my family and friends I was hidden and blocked
 - 5- Upon you be my Salām, my peace Our friendship is now finished and ceased

ذَهَابُ الْخُلاَّنِ (38) دَهَابُ الْخُلاَّنِ 38- Separation of Friends

We can hope to cure every single disease except for one. We can protect our beloved ones from every single enemy except for one. We can avert every calamity from our friends except for one. That one inevitable factor is death. It cannot be blamed, it cannot be avoided, and will one day separate every friend from the other.

1- Not to people, but only to Allāh do I complain
That friends keep leaving, while this Earth remains the same

2- Oh friends! If anyone but death would have chosen you as their target

-I'd rebuke them, but to rebuke death is impossible and

-I'd rebuke them, but to rebuke death is impossible and farfetched

مَنَافِعُ السَّفَرِ 39- Benefits of Travelling

In life, results are often given according to the amount of effort invested into attaining them. Travelling allows a person to escape the local economy, and reap the various fruits of the world, exposing the person to a worldwide economy, different pleasures and unlimited experiences.

فَارِقْ تَجِـدْ عِوَضًا عَمَّـنْ تُفَارِقُـهُ (1) وَانْصَبْ، فَإِنَّ لَذِيْذَ الْعَيْشِ فِي النَّصَبِ فَالْأُسْدُ لَوْلاً فِرَاقُ الْقَوْسِ لَمَ تُصِبِ فَالْأُسْدُ لَوْلاً فِرَاقُ الْقَوْسِ لَمَ تُصِبِ

- 1- Depart! For everything you leave behind,
 - Its compensation you'll gain

Exert yourself! For the pleasures of life and craves,

- Only through hard work are attained
- 2- A Lion cannot hunt his game,

-If he does not leave his forest, his hollow plain If an arrow does not leave the bow,

-It will never reach its aim

(40) الصَّبْرُ 40 – Patience

Allāh & often puts us through tough situations in order to elevate our status and protect us from wrong. There are many hardships that a person faces, not knowing that he is being turned away from tremendous calamities. A believer perseveres through the nights of his life, and emerges in the day with unprecedented benefits.

- 1- Be patient, when times become agonizing and tight Do not despair for relief will soon be in sight
- 2- Be pleased with the product of the night, For it may bring a noble child to your life

عُتُبُهَ (41) قَتْلُ الْوَلِيْدِ بنِ عُتْبَهَ 41- The Demise of Walīd Bin 'Utbah

The battle of Badr began with a three on three duel. Sayyidunā Ḥamzah C faced Shaybah, Sayyidunā 'Ubaydah C went up against 'Utbah, and Sayyidunā 'Alī confronted Walīd bin 'Utbah. Sayyidunā 'Alī and Ḥamzah defeated their adversaries and helped 'Ubaidah C with his combatant. This was the beginning of the first major battle in Islām.

1- Oh 'Utbah! May you be destroyed and wrecked For I give you a sip from the bowl of death 2- I don't care what happens next, after I put you to rest

(42) الْجُوْدُ وَالْكَرَمُ 42- Generosity

As Muslims we enjoy the beautiful belief in destiny. Every penny of our money, every morsel of our food, and every single thing that we will ever attain in our lives has been pre-destined by Allāh. So spend open-heartedly without any fear. For spending cannot decrease even a penny from our allotted portion by Allāh.

- 1- Be generous with people, when on you the world showers its generosity
 - For it is quite possible for the situation to change indeed
- 2- When the world is destined to come, generosity can't cause it to deplete

And stinginess can't retain it, if it's destined to leave

لِدُوْا لِلْمَوْتِ... (43) لِدُوْا لِلْمَوْتِ... 43-Give Birth, for Death

The use of the word "death" has turned into a taboo in our society. People avoid using this word, and feel offended if this word is directed towards them. While the reality is that death is the ultimate truth in our lives. It is the religion that even an atheist cannot deny. So remember death in all aspects of your lives. Build, knowing that it will one day be destroyed. And give birth to your child, with a firm intention to prepare it for its death.

- عَجِبْتُ جِ ازِع بَاكِ مُصَابِ (1) بِأَهْلٍ أَوْ حَمِيْمٍ ذِيْ اكْتِلَابِ يَشُقُّ الْمَوْتَ بِالشَّيْءِ الْعُجَابِ يَشُقُّ الْجِيْبَ يَدْعُوْ الْوَيْلَ جَهْلاً (2) كَأَنَّ الْمَوْتَ بِالشَّيْءِ الْعُجَابِ وَسَوَّى اللَّهُ فِيْهِ الْخَلْقَ حَتَّى (3) نَسِيًّ اللَّهِ مِنْهُ لَمْ يُحُسابِ
- لَكُمْ مَلَكٌ يُنَادِيْ كُلَّ يَوْمِ (4) لِدُوْا لِلْمَوْتِ وَابْنُوْا لِلْخَرَابِ
- 1- I wonder at the person who cries, stricken and depressed grieving over a family member or friend, laid to rest
- 2- He rips his collar, and unknowingly curses himself
 As if death is something strange, that he did not expect
- 3- Everyone is the same in the matter of death
 That even the Prophet of Allāh was not made exempt
- 4- You have an angel, every day he cries out and requests
 Give birth, to die- and build, only to be ruined and wrecked

(44) الْإِسْتِغَاثَةُ بِاللهِ 44- A Plea to Allāh

A thing is useless if it does not serve its purpose. A car can be equipped with the best audio system, a sunroof, the flashiest rims, but is useless if it is unable to drive. A computer can be equipped with the best of speakers, an advanced graphic card, a touch-screen, but is useless if it is not even able to turn on. Then what worth is a person who is equipped with the things of this world, but is not fulfilling the fundamental purpose of life, the worship of his creator? We have everything if we have the pleasure of Allāh \$\mathbb{E}\$, and we have nothing if our Creator is not pleased with us.

- وَغَيَّرَ لَوْنَـهُ خَـوْفٌ شَـدِيْدٌ (3) لِمَا يَلْقَاهُ مِنْ طُوْلِ الْكُرُوْبِ
- يُنَادِيْ بِالتَّضَرُّع يَا إِلْحِيْ (4) أَقِلْنِيْ عَشْرَقِيْ وَاسْتُرْ عُيُوبِيْ
- فَزِعْتُ إِلَى الْخَلَاءِقِ مُسْتَغِيْقًا (5) فَلَمْ أَرَ فِيْ الْخَلائِقِ مِنْ مُجِيْبِ
- وَأَنْتَ ثُجِيْبُ مَنْ يَدْعُوْكَ رَبِّيْ ﴿6) وَتَكْشِفُ ضُرَّ عَبْدِكَ يَا حَبِيْبِيْ
- وَدَائِيْ بَاطِنٌ وَلَدَيْكَ طِبٌّ (7) وَهَلْ لِيْ مِثْلُ طِبِّكَ يَا طَبِيْبِيْ
- 1- A wounded heart

struck by the pains of sins

Weeps and cries

A feeble body, grim

- 2- By waking up at night,
 harm to his body infringed
 Till his body has become
 like a broken twig
- 3- Sheer fear, caused his colour to change
 Which struck him due to the extended worry he faced
- 4- Calls out begging, "Oh my Lord, Allāh!"

 Forgive me when I slipped, and hide my flaws
- 5- I went seeking help from the people, frightened and terrified But I did not find any one of them, as one to reply
- 6- My Lord! You answer the one who cries and prays
 My beloved, You remove the difficulties of your slaves
- 7- My disease is hidden, while You have the cure My doctor! I cannot find another medicine like Yours

الْحَبِيْبُ الْغَائِبُ عَنِ الْعَيْنِ (45) 45- The Beloved who is Veiled from the Eyes

Sayyidunā 'Alī C was married to the daughter of the prophet, Sayyidah Fāṭimah D. He loved her dearly and said the following verses upon her grave.

1- The beloved has me, captured and arrested
None has a share in my heart, but the beloved is exempted
2- The beloved is absent, from my body and eyes
but is forever present in my heart inside

(46) قَبِيْلَةُ الأَزْدِ 46- The tribe of Azd

Every ruler depends upon certain men in times of war. Every king has such trustworthy men that he is deeply grateful and indebted to. Sayyidunā 'Alī C tributes the following poem to a tribe of people who aided him in his wars.

| وَسَيْفُ أَحْمَدَ مَنْ دَانَتْ لَهُ الْعَرَبُ | (1) | الأَزْدُ سَـيْفِيْ عَلَى الأَعْـدَاءِ كُلِّهِـمِ |
|--|-------------|--|
| لاَ يُحْجِمُــوْنَ وَلاَيَــدْرُوْنَ مَــالْهُرَبُ | (2) | قَـوْمٌ إِذَا فَاجَـأُوْا أَبْلَـوْا وَإِنْ غُلِبُـوْا |
| بِــيْضٌ رِقَــاقٌ وَدَاوُدِيَّــةٌ سُــلَبُ | (3) | قَــوْمٌ لُبُوْسُــهُمْ فِيْ كُـلِ مَعْتَــرَكٍ |
| وَالسُّمْرُ تَرْعُفُ وَالأَرْوَاحُ تُنْتَهَبُ | (4) | الْبِيْضُ تَضْحَكُ وَالآجَالُ تَنْتَحِبُ |
| فِيْهِ مِنَ الْفِعْلِ مَا مِنْ دُوْنِهِ الْعَجَبُ | (5) | وَأَيُّ يَـوْمٍ مِـنَ الأَيَّامِ لَـيْسَ هَـُـمْ |

فَضْلاً وَأَعْلاَهُمْ قَدْرًا إِذَا رَكِبُوْا الأَزْدُ أَزْيَدُ مَنْ يَمْشِيْ عَلَى قَدَمِ **(6**) وَالأَوْسُ وَالْخَزْرَجُ الْقَـوْمُ الَّـذِيْنَ بِحِـمْ آوَوْا فَاعْطَوْا فَوْقَ مَا وَهَبُوْا **(7**) يَا مَعْشَرَ الأَزْدِ أَنْتُمْ مَعْشَرٌ أُنُفٌ (8) لأيَضْ عُفُوْنَ إِذَا مَااشْ تَدَّتِ الْحِقَ ب وَلَمْ يُخَالِطْ قَدِيمًا صِدْقَكُمْ كَذِبُ وَفَيْــتُمُ وَوَفَاءُ الْعَهْــدِ شِــيْمَتُكُمْ **(9**) إِذَا غَضِبْتُمْ يَهَابُ الْخَلْقُ سَطْوَتَكُمْ (10) وَقَدْ يَهُوْنُ عَلَيْكُمْ مِنْهُمُ الْغَضَبُ رَاضِ وَأَنْتُمْ رُؤُوْسُ الأَمْرِ لاَ اللَّانَبُ يَا مَعْشَرَ الأَزْدِ إِنَّيْ مِنْ جَمِيْعِكُمُ (11) لَـنْ يَيْــأَسَ الأَزْدُ مِـنْ رَوْح وَمَغْفِـرَةٍ وَاللَّهُ يَكُلَّأُهُمْ مِنْ حَيْثُ مَا ذَهَبُـوْا **(12**) طِبْتُمْ حَدِيْثًا كَمَا قَدْ طَابَ أَوَّلُكُمْ (13) وَالشَّوْكُ لاَيُجْتَنِي مِنْ فَرْعِهِ الْعِنَبُ أَوْ فُوْخِرُوْا فَخَرُوْا أَوْ غُوْلِبُوْا غَلَبُوْا وَالأَزْدُ جُرْثُوْمَـةٌ إِنْ سُـوْبِقُوْا سَـبَقُوْا (14) أَوْ كُوثِرُوا كَثُرُوا أَوْ صُوبِرُوا صَبَرُوا ﴿ 15) أَوْ سُـوْهِمُوْا سَـهَمُوْا أَوْ سُـوْلِبُوْا سَـلَبُوْا صَفَوْا فَأَصْفَاهُمُ الْبَارِيْ ولاَيَتَهُ (16) فَلَمْ يَشُبْ صَفْوَهُمْ هَنْوُ وَلاَ لَعِبُ مِنْ حُسْنِ أَخْلاَقِهِمْ طَابَتْ مَجَالِسُهُمْ (17) لاَ الْجُهْلُ يَعْرُوْهُمْ فِيْهَا وَلاَ الصَّحَبُ وَ اَرْبَطُ النَّاسِ جَاشًا إِنْ هُمْ نُدِبُوْا أَنْدَى الْأَنَام أَكُفًّا حِيْنَ تَسْأَلُهُمْ (18) إِذَا تَـدَانَتْ لَحُـمْ غَسَّـانُ وَالنُّـدُبُ وَأَيُّ جَمْ عِ كَثِيرٍ لَا تُفَرِّقُ أَ (19) بِهِ الرَّسُوْلَ وَمَا مِنْ صَالِحٍ كَسَبُوْا فَاللَّهُ يَجُزِيْهِمُ عَمَّا أَتَوْا وَحَبَوْا

- Azd is my sword, against all my enemies in the battlefield And Muḥammad's sword, before him all of Arabia did yield
- 2. While fighting a sudden attack, they prove to be brave If they get overpowered, then they fight to the grave And they do not know, the meaning of running away
- 3. In every battle, they carry fine swords which are white While they are dressed in Dawūdī armour, which is light
- 4. Their swords are laughing, whereas deaths cry
 Their spears are pressing forward, causing souls to die
- 5. From all the days, has there even been a single day?
 In which they did not do something amazing and great

- 6. Azd is better than the foot soldiers of the army And mightier than those that fight in the cavalry
- 7. Their branches, 'Aws and Khazraj gave a sanctuary to the prophet and the Muslims, treating them generously
- 8. Oh people of Azd, people of self-respect and pride You do not falter upon the roughness of the tides
- 9. You fulfilled the oaths, as it is your character and personality You do not mix your truth with lies, this has been known eternally
- 10. When you're angry, before your strikes, men tremble and shudder
 While you do not fear, nor worry over the anger of others
- 11. People of Azd! Each one of you has pleased and eased my mind
 You are leading the forefronts of the matter, you don't lag behind
- 12. The Azd will never despair from Allāh's mercy and grace For Allāh will guard and watch over them in every place
- Just like your forefathers, you speak politely and great For the branches of thorns, do not give birth to grapes
- 14. They've such roots, hence in a competition
 They just overtake
 In a grandstand of pride
 They boast their traits
 If there's a test of might
 They just dominate
- 15. If you want to look at numbers

 They are the greatest

 If you want to look at patience

 Then they are the best

 When it comes to drawing lots

 They beat the rest

 If they're ever robbed or plundered

They strike back in defense

- 16. Due to their purity, Allāh made them pure and his friends Their purity is not mixed with futility and games without sense
- 17. Due to their manners, their gatherings go beautifully Free from all rackets and all kinds of stupidity
- 18. They are the most generous people, when asked something for And the bravest of all people, when called towards war
- 19. And every group will scatter and disperse
 When it faces the warriors of Ghassān, and its officers
- 20. For what they gave to the Prophet, may Allāh reward them And reward them for the good done by these men and women

قُوْمِيْ (47) 47- My People

Being loyal and trustworthy are two intrinsic qualities of a Muslim. An individual finger may be overpowered, but when they unite they turn into a strong fist. Sayyidunā 'Alī C recited the following verses in the battle of Siffin, as a tribute to his people.

When their brother called them to war, did you see my
people's quick reply
They get enraged with the nation, with whom their brother
is enraged by

- 2. They protect me in my absence, like in their absence I protect them
 - And many other such virtuous traits are attained by these men
- 3. True soldiers, their mothers did not hold them back in vain Their fathers are true fathers, noble from the start of their days

صِفِّيْنُ دَارُنَا (48) صِفِّيْنُ دَارُنَا 48- Şiffīn is our House

In the midst of battle, there is no way out. Warriors make the battle field their home, because the thought of fleeing does not even cross their minds.

- Allāh has made Ṣiffīn our home, and your home
 Until stars remain twinkling in the sky
- 2. There is no fleeing for us, neither for you

 Until the time that we die, or you die

يُوْمُ خَيْبَرَ 49- The Day of Khaybar

The Prophet S announced that the person who loves Allāh and the prophet will lead the army to victory in this battle. All the great companions yearned to have this honour, but the Prophet S chose Sayyidunā 'Alī for this task. This was a great honour for him, which eventually led to a Muslim victory.

- سَتَشْهَدُ لِيْ بِالْكَرِ وَالطَّعْنِ رَايَةٌ (1) حَبَايِيْ بِحَا الطَّهِرُ النَّبِيُّ الْمُهَدَّبُ وَتَعْلَمُ أَيِّنَ فِيْ الْحُمُوسُ الْمُرَجَّبُ وَتَعْلَمُ أَيِّنَ فِيْ الْحُمُوسُ الْمُرَجَّبُ وَقَلَ لَهُ الْجُيْشُ الْخَمِيْسُ الْعَطَبُطَبُ وَقَلَ لَهُ الْجُيْشُ الْخَمِيْسُ الْعَطَبُطَبُ وَقَلَ لَهُ الْجُيْشُ الْحَمِيْسُ الْعَطَبُطَبُ وَقَلَ لَهُ الْجُيْشُ الْحُمِيْسُ الْعَطَبُطَبُ وَقَلَ لَهُ الْجُيْشُ الْحُمْدَيْقُ الْمُرَجَّبُ وَقَلَ لَدَى الْحُرْبِ الْعُدَيْقُ الْمُرَجَّبُ وَقَلَ لَدَى الْحُرْبِ الْعُدَيْقُ الْمُرَجَّبُ
- 1. To my attack and spear handling, this flag will bear testimony
 The flag that the urbane and pure prophet gave to me
- 2. For it knows that in the midst of blazing war, and its severity I am a great lion, in order to hunt who treads softly
- 3. Such horrid conditions can only be endured by a person like me Who thinks little of even the greatest of destructive armies
- 4. The people know that in war I am the one who leads
 In times of war, I am a supported and fortified tree¹

فِيْ أَهْلِ خَيْبَرَ 50- For the people of Khaybar

The Jews of Khaybar had betrayed the Muslims in the Battle of the Trench, jeopardizing the life of every single Muslim in Madīnah. The battle of Khaybar took place in response to this treachery.

1. This for you is like that of a young man
Who succeeds by fulfilling his responsibilities and rightful
strikes

¹ The literal translation of the verse is, "I am such a tree which has been given support." The Arabs would support their trees by building a wall, wood, etc. By the means of this expression, Sayyidunā 'Alī C is saying that he is a great person, because Arabs would only support tall and great trees, which started to bend due the excess of fruit upon them.

2. By ripping through heads and shoulders I can save battalions of men, with my might

(S) عَلَى قَبْرِ الرَّسُوْلِ (S) عَلَى قَبْرِ الرَّسُوْلِ (S) عَلَى عَلَى قَبْرِ الرَّسُوْلِ (S) 31- At the Grave of the Beloved Prophet S

Sayyidunā 'Alī would present himself at the blessed grave of the Holy Prophet, Muḥammad S night and day, and would cry in his memory. One time he arrived at the grave and started crying. Then he said, "Patience is beautiful, except for in matters regarding you, oh Prophet of Allāh! While crying is quite bad, except for in matters regarding you oh Prophet of Allāh!" Then he recited the following verses

- 1. No calamity makes me wipe the tears I shed Except, when I make you the reason for my distress¹
- 2. Whenever I happened to think about your death My eyes began to shed tears, and profusely I wept
- 3. The land in which you lived, I revere and respect

 Nothing else besides you, makes me saddened and depressed

غُرُوْرُ الدُّنْيَا غُرُوْرُ الدُّنْيَا 52- The Delusion of This World

As humans, we are all naturally inclined towards the glamour

I do not cry over any problems or calamities, besides when I think of you.

of this world. It is something that has set inside the depths of our hearts, tempting us in every phase of our life. This is the test of life. The irony is that the dead had once also worked this hard to leave their mark upon this world, only to be forgotten by the living. As a result we are left with graveyards full of graves, but with only a handful of the living to remember them.

- I have never seen something as strange as this world
 How gullibly its dwellers are tricked by its deception
 - I have never seen something like the likes of certain death
 - To the temporary times, its customers have given all their affection
- 2. It is strange how I can pass over a relative's grave
 - As if I am passing by a person with whom I have no connection

حَقِيْقَةُ الْحَسَبِ (53) حَقِيْقَةُ الْحَسَبِ 53- The Reality of Lineage

Sayyidunā 'Alī C is from the Ahl Bayt. This means that he is from the blessed family of the Prophet S, which is considered the most revered lineage in Islām. But even with this, he reminds us that a noble lineage is nothing, if the person is unable to live up to its nobility.

- مَا لِلْفَتَى حَسَبُ إِلاَّ إِذَا كَمُلَتْ (1) أَخْلاَقُهُ وَحَوَى الآدَابَ وَاخْسَبَا فَاطْلُبْ فَدَيْتُكَ عِلْمًا وَاكْتَسِبْ أَدَبًا (2) تَظْفَرْ يَدَاكَ بِهِ وَاسْتَعْجِلِ الطَّلَبَا لِلَّهِ دَرُّ فَسِتًا أَنْسَسابُهُ كَسِرَمٌ (3) يَا حَبَّدَاكَرَمٌ أَضْحَى لَهُ نَسَبَا لِلَّهِ دَرُّ فَسِتًا أَنْسَسابُهُ كَسرَمٌ (3) يَا حَبَّدَاكَرَمٌ أَضْحَى لَهُ نَسَبَا هَلَهُ دَرُ فَا أَنْسَسابُهُ كَسرَمٌ (4) مِنَ الدِّمَامِ وَحِفْظِ الجُّارِ إِنْ عَتَبَا هَلَ الْمُصْطَفَى أَدَبًا (5) مَحْضًا تَحَيَّرَ فِيْ الأَحْوَالِ وَاضْطَرَبَا مَنْ لَمْ يُؤَدِّبُهُ دِيْنُ الْمُصْطَفَى أَدَبًا (5) مَحْضًا تَحَيَّرَ فِيْ الأَحْوَالِ وَاضْطَرَبَا
 - Until a man is well mannered, he can't claim to have a noble decent
 And until he also has accumulated, culture, civility and elegance
 - 2. Oh my beloved! Seek knowledge! Learn manners and etiquettes!

 Work hard in acquiring it! And hasten in seeking it
 - 3. How great is that man who has acquired true nobility
 And the man whose nobility has become his lineage and
 ancestry
 - 4. Manhood is solely the fulfilling of responsibilities and protecting your neighbour, although he is displeased
 - 5. The person who was not taught etiquettes by Muḥammad's religion
 - Will be worried and lost, when faced with certain conditions

سَیْفٌ وَرُمْحٌ (54) سَیْفٌ وَرُمْحٌ 54- A Sword and a Spear

True men are forged in the heat of battle. The men and women who gave their lives to preserve our faith showed such fearlessness and valour that cannot be surpassed. Their departure for war guaranteed no victory, no bounty, and many times offered no return. We are indebted to the blood of these people, for it watered the

roots of the faith that we have with us today.

سَيَكُفِيْنِيْ الْمَلِيْكُ وَحَدُّ سَيْفٍ (1) لَدَى الْمَيْجَاءِ يَحْسَبُهُ شِهَابًا وَأَسْمَرُ مِنْ رِمَاحِ الْخَطِّ لَدْنٌ (2) شَدَدْتُ غُرَابَهُ أَنْ لاَ يُحَابَا وَأَسْمَرُ مِنْ رِمَاحِ الْخَطِّ لَدْنٌ (2) شَدَدْتُ غُرَابَهُ أَنْ لاَ يُحَابَا أَذُوْدُ بِهِ الْكَتِيْبَةَ كُلَّ يَوْمِ (3) إِذَا مَا الْحُرْبُ تَصْطَرِمُ الْتِهَابَا وَحَوْلِيَ مَعْشَرٌ كَرُمُوْا وَطَابُوْا (4) يُرَجُّونَ الْعَنِيْمَةَ وَالنِّهَابَا وَلاَيَرْجُوْنَ مِنْ حَذَر الْمَنَايَا (5) حُصُولَ الْمَالِ فِيْهَا وَالإِيَابَا وَلاَيَرْجُوْنَ مِنْ حَذَر الْمَنَايَا (5)

- 1. All I need in times of war, is the help of my Lord
 And the edge of my sword, which seems like a lightning bolt
- 2. And a brown spear which from the area of "Khat" is forged
 Whose edge I have strengthened, so it may not bend nor fold
- 3. With it, the attacks from the battalions I ward In the heat of the battle, in its fiery core
- 4. Around me such suave and noble men stand patrol
 That they encourage each other with bounty as hope
- 5. While the presence of death has surrounded them whole That there seems no hope of booty, nor of returning home

(55) التَّصَابِيْ وَالشَّيْبُ 55- Childhood and Old Age

A Mu'adhin calls the people towards the daily prayers through the Adhān. Similarly, different aspects of our lives invite us to recognise and ponder other such aspects of our religion. Sayyidunā 'Alī C invites an old person to ponder upon his body and to recognize the different 'Adhāns' calling him towards his grave

¹ خطّ : An area in the Outskirts of Baḥrayn, which was famous for its spears

- 1. Until when are you going to drag on by the cuffs of childhood?
 - While your old age has announced the end of your youth
- 2. The Bilāl of your white forelocks has given a loud Adhān Saying, "Ḥayya 'Alā al -Dhahab" Get ready to move¹

الزَّ يْنَبِيَّةُ (56) الزَّ يْنَبِيَّةُ (56- al- Zaynabiyyah

Sayyidunā 'Alī C was a man of wisdom. His advices are pearls which should be written with gold, and engraved inside our hearts.

| وَالسَّدَّهُرُ فِيسهِ تَصَسِّرُمٌ وَتَقَلُّب | (1) | صَرَمَتْ حِبَالَكَ بَعْدَ وَصْلِكَ زَيْنَبُ |
|---|--------------|---|
| سُـوْدًا وَرَأْسُـكَ كَالثَّغَامَـةِ أَشْـيَبُ | (2) | نَشَـرَتْ ذَوَائِبَهَـا الَّـتِيْ تَزْهُــوْ هِـَـا |
| كَانَتْ تَحِنُّ إِلَى لِقَاكَ وَتَرْهَبُ | (3) | وَاسْتَنْفَرَتْ لَمَّا رَأَتْكَ وَطَالَمَا |
| آلٌ بِبَلْقَعَــةٍ وَبَــرْقٌ خُلَــبُ | (4) | وَكَــذَاكَ وَصْــلُ الْغَانِيَــاتِ فَإِنَّــهُ |
| وَازْهَــدْ فَعُمْـرُكَ مِنْــهُ وَلَّى الْأَطْيَــبُ | (5) | فَدَعِ الصِّبَا فَلَقَدْ عَدَاكَ زَمَانُهُ |
| وَأَتَى الْمَشِيْبُ فَأَيْنَ مِنْهُ الْمَهْرَبُ | (6) | ذَهَـبَ الشَّبَابُ فَمَالَـهُ مِـنْ عَـوْدَةٍ |
| فَـــَّرَى لَـــهُ أَسَـــقًا وَدَمْعًــا تَسْــكُبُ | (7) | ضَيْفٌ أَلَمٌ إِلَيْكَ لَمْ تَخْفِلْ بِهِ |
| وَاذْكُرْ ذُنُوْبَكَ وَابْكِهَا يَا مُـذْنِبُ | (8) | دَعْ عَنْكَ مَا قَدْ فَاتَ فِيْ زَمَنِ الصِّبَا |
| لأَبُدُّ يُخْصَى مَا جَنَيْتَ وَيُكْتَبُ | (9) | وَاحْتُ مُنَاقَشَةَ الْحِسَابِ فَإِنَّهُ |
| بَلْ أَثْبَتَاهُ وَأَنْتَ لاَهٍ تَلْعَب | (10) | لَمْ يَنْسَــهُ الْمَلَكَـانِ حِــيْنَ نَسِــيْتَهُ |
| سَــتَرُدُّهَا بِـالرَّغْمِ مِنْــكَ وَتُسْـلَبُ | (11) | وَالسرُّوْحُ فِيْكَ وَدِيْعَةٌ أُوْدِعْتَهَا |

Since the meaning and structure of this poem was so vital and nice without the rhyme, the rhyme has been sacrificed in this poem.

دَارٌ حَقِيْقَتُهَا مَتَاعٌ يَلْهُمُ أَنْفَاسُنَا فِيْهَا تُعَدُّ وَتُحْسَبُ حَقًّا يَقَيْنًا بَعْدَ مَوْتِكَ يُنْهَبُ وَمَشِيْدُهَا عَمَّا قَلِيْلِ يَخْرَبُ فَهْ وَ التَّقِيِّ اللَّهِ وَذَعِيُّ الأَدْرَبُ لأزَالَ قِدَمًا لِلرِّجَالِ يُهَدِّبُ مَرَّتْ يَـذِلُّ لَحَـا الأَعَـزُّ الأَنْجَـبُ إِنَّ التَّقِيَّ هُو الْبَهِيُّ الأَهْيَبُ إِنَّ الْمُطِيْعِ لِرَبِّهِ لَمُقَرَّبُ وَالْيَأْسُ مُمَّا فَاتَ فَهُوَ الْمَطْلَبُ فَجَمِيْعُهُنَّ مَكَائِدٌ لَكَ تُنْصَبُ (25) يَوْمًا وَلَوْ حَلَفَتْ يَمِيْنًا تَكْذِبُ وَإِذَا سَطَتْ فَهْىَ الثَّقِيْلُ الأَشْطَبُ مِنْـــــهُ زَمَانَـــكَ خَائفًـــا تَتَوَقَّــبُ فاللَّيْتُ يَبْدُوْ نَائِهُ إِذْ يَغْضَبُ فَالْحِفْدُ بِاقٍ فِي الصُّدُوْرِ مُغَيَّبُ فَهُو الْعَدُو وَحَقُّهُ يُتَجَنَّبُ حُلْو اللِّسَانِ وَقَلْبُهُ يَتَلَهَّبُ وَإِذَا تَـوَارَى عَنْـكَ فَهُـوَ الْعَقْـرَبُ وَيَـرُوْغُ مِنْـكَ كَمَـا يَـرُوْغُ الثَّعْلَـبُ إِنَّ الْقَرِيْنَ إِلَى الْمُقَارَنِ يُنْسَبُ إِنَّ الْغَنِيَّ مِنَ الرِّجَالِ مُكَرَّمٌ (35) وَتَرَاهُ، يُرْجَى مَالَدَيْهِ وَيُرْهَب

وَغُـرُوْرُ دُنْيَاكَ الَّـتِيْ تَسْعَى لَهَا (12) وَاللَّيْلُ فَاعْلَمْ وَالنَّهَارُ كِلاَّهُمَا (13) وَجَمِيْكُ مَا حَصَّلْتَهُ وَجَمَعْتَ لُهُ مَا حَصَّلْتَهُ وَجَمَعْتَ لُهُ (14) تَبَّا لِـدَارِ لاَيَـدُوْمُ نَعِيْمُهَـا (15) فَاشْمَعْ، هُدِيْتَ، نَصَائِحًا أَوْ لاَكَهَا (16) بَــرٌّ لَبِيْــبٌ عَاقِــلٌ مُتَــأَدِّبُ صَحِبَ الزَّمَانَ وَأَهْلَهُ مُسْتَبْصِرًا (17) وَرَأَى الأُمُوْرَ بَمَا تُـؤُوْبُ وَتُعْقَبُ أَهْدَى النَّصِيْحَةَ فَاتَّعِظْ بَقَالَة (18) لأتَامَنِ السَّهْرَ الصَّرُوْفَ فَإِنَّهُ (19) وَكَــذَلِكَ الأَيَّــامُ فِيْ غَــدَوَاتِهَا (20) فَعَلَيْكَ تَقْوَى اللَّهِ فَالْزَمْهَا تَفُرْ (21) وَاعْمَالُ لِطَاعَتِهِ تَنَالُ مِنْهُ الرّضَا (22) فَاقْنَعْ فَفِيْ بَعْضِ الْقَنَاعَةِ رَاحَةٌ (23) وَتَــوَقُّ مِــنْ غَــدر النِّسَــاءِ خِيَانَــةً (24) لاَتَـــأْمَن الأُنْثَـــى زَمَانَـــكَ كُلَّــهُ **(26)** تُغْرِيْ بِطِيْبِ حَدِيْثِهَا وَكَلاَمِهَا وَالْقَ عَدُوَّكَ بِالتَّحِيَّةِ لأَتَكُنْ (27) وَاحْدَرُهُ يَوْمًا إِنْ أَتَى لَكَ بَاسِمًا **(28)** إِنَّ الْحُقُــوْدَ وَإِنْ تَقَــادَمَ عَهْــدُهُ **(29)** وَإِذَا الصَّدِيْقُ رَأَيْتَهُ مُتَعَلِّقًا (30)لأَخَيْ رَ فِيْ وُدِّ امْ رِيءٍ مُتَمَلِّ ق **(31)** يَلْقَاكَ يَعْلِفُ أَنَّهُ بِكَ وَاثِقٌ (32) يُعْطِيْكَ مِنْ طَرَفِ اللِّسَان حَلاَوَةً (33)وَاخْتَـرْ قَرِيْنَـكَ وَاصْـطَفِيْهِ مُفَـاخِرًا (34)

فَالْمَرْءُ يَسْلَمُ بِاللِّسَانِ وَيُعْطَبُ فَهْوَ الأَسِيْرُ لَدَيْكَ إِذْ لاَيُنْشَبُ

وَيُسبَشُّ بِالتَّرْحِيْسِ عِنْدَ قُدُوْمِهِ (36) وَيُقَامُ عِنْدَ سَلاَمِهِ وَيُقَرَّبُ وَالْفَقْ رُ شَيْنٌ لِلرَّجَالِ فَإِنَّهُ (37) يُزْرَيْ بِهِ الشَّهْمُ الأَدِيْبُ الأَنْسَبُ وَاخْفِصْ جَنَاحَكَ لِلْأَقَارِبِ كُلِّهِمْ (38) بِتَلَدَّلُّل وَاسْمَتْ لَهُمْ إِنْ أَذْنَبُوا وَدَعِ الْكَذُوْبَ فَالاَ يَكُنْ لَكَ صَاحِبًا ﴿39) إِنَّ الْكَذُوْبَ لَبِئْسَ خِلٌّ يُصْحَبُ وَذَرِ الْحَسُوْدَ وَلَـوْ صَـفَا لَـكَ مَـرَّةً (40) أَبْعِــدْهُ عَــنْ رُؤْيَــاكَ لاَيُسْــتَجْلَبُ وَزِنِ الْكَلاَمَ إِذَا نَطَقْتَ وَلاَتَكُنْ (41) ثَرْثَارًا فِيْ كُلِّ نَادٍ تَخْطُبُ وَاحْفَظْ لِسَانَكَ وَاحْتَرِزْ مِنْ لَفْظِهِ (42) وَالسِّـرُ فَاكْتُمْـهُ وَلاَتَنْطِـقْ بِـهِ (43) وَاحْرَسْ عَلَى حِفْظِ الْقُلُوبِ مِنَ الأَذَى (44) فَرُجُوْعُهَا بَعْدَ التَّنَافُرِ يَصْعُبُ إِنَّ الْقُلُــوْبَ إِذَا تَنَـافَرَ وُدُّهَـا ﴿45﴾ شِبْهُ الزُّجَاجَـةِ كَسْرُهَا لاَيُشْعَبُ وَكَذَاكَ سِـرُ الْمَـرْءِ إِنْ لَمْ يَطْـوهِ (46) نَشَـرَتْهُ ٱلْسِـنَةُ تَزِيْـدُ وَتَكْـذِبُ لْأَتَّكُوسَ نَ فَالْحِرْصُ لَـيْسَ بِزَائِلِ (47) فِي الرِّرْقِ بَلْ يُشْقِي الْحُرِيْصَ وَيُتْعِبُ وَيَظَلُ مَلْهُوْفًا يَسرُوْمُ تَحَدِيُلاً (48) وَالسرِّزْقُ لَـيْسَ بِحِيْلَةٍ يُسْتَجْلَبُ كَمْ عَاجِزِ فِيْ النَّاسِ يُـؤْتَى رِزْقَـهُ (49) رَغَــدًا، وَيُحُــرَمُ كَــيِّسٌ وَيُخَيَّــبُ أَدِّ الأَمَانَـةَ وَالْخِيَانَـةَ فَاجْتَنِـبْ (50) وَاعْدِلْ وَلاَ تَظْلِمْ، يَطِبْ لَكَ مَكْسَبُ وَإِذَا بُلِيْتَ بِنَكْبَةٍ فَاصْبِرْ لَهَا (51) مَنْ ذَا رَأَيْتَ مُسَلِّمًا لأَيُنْكَبُ وَإِذَا أَصَابَكَ فِيْ زَمَانِكَ شِدَّةٌ (52) وَأَصَابَكَ الْخَطْبُ الْكَرِيْهُ الأَصْعَبُ فَادْعُ لِرَبِّكَ إِنَّهُ أَدْنَى لِمَنْ ﴿53) يَادْعُوْهُ مِنْ حَبْلِ الْوَرِيْدِ وَأَقْرَبُ كُنْ مَااسْتَطَعْتَ عَنِ الأَنَامِ بِمَعْزِلِ (54) إِنَّ الْكَثِيْـرَ مِـنَ الْـوَرَى لأَيُصْـحَبُ وَاحْذَرْ مِنَ الْمَظْلُوْمِ سَهْمًا صَائِبًا (55) وَاعْلَـمْ بِالنَّا دُعَاءَهُ لاَيُحْجَـبُ وَإِذَا رَأَيْتَ السرِّرْقَ ضَاقَ بِبَلْدَةٍ (56) وَخَشِيْتَ فِيْهَا أَنْ يَضِيْقَ الْمَكْسَبُ فَارْحَـلْ فَـأَرْضُ اللَّهِ وَاسِعَةُ الْفَضَا (57) طُـوْلاً وَعَرْضًا شَـرْقُهَا وَالْمَعْـرِبُ فَلَقَدْ نَصَحْتُكَ إِنْ قَبِلْتَ نَصِيْحَتِيْ (58) فَالنُّصْحُ أَغْلَى مَا يُبَاعُ وَيُوْهَبُ خُــذْهَا إِلَيْــكَ قَصِــيْدَةً مَنْظُوْمَــةً (59) جَاءَتْ كَنَظْمِ الدُّرِّ بَلْ هِيَ أَعْجَبُ

حِكَم وَآذَابٌ وَجُلُ مَوَاعِظٍ (60) أَمْقَالُهَا لِلَوِيْ الْبُصَائِرِ ثُكْتَبُ وَأَصْغِ لِوَهُ النَّافِمِ الشَّامِخَاتِ الأَهْيَبُ فَأَصْغِ لِوَعْظِ قَصِيْدَةٍ أَوْ لاَكَهَا (61) طَوْدُ الْعُلُومِ الشَّامِخَاتِ الأَهْيَبُ فَأَصْغِ لِوَعْظِ قَصِيْدَةٍ أَوْ لاَكَهَا (62) مَنْ نَالَهُ الشَّرَفُ الرَّفِيْعُ الأَنْسَبُ أَعْسِيْ عَلِيًّا وَابْنَ عَمِّمُ مُعَالِدًا لِهُ اللَّهُ سَبُ عَلَى النَّبِيَّ وَآلِهِ (63) عَدَدَ الْخُلاَئِقِ حَصْرُهَا لاَيُعْسَبُ يَارَبِ صَلِّ عَلَى النَّبِيَّ وَآلِهِ (63)

- 1. So what if after uniting with you, Zaynab broke ties For separation and changes, all are a part of life
- 2. She opened her hairlocks, she is proud of their blackness While your head is covered in, 'thaqāmah' like whiteness
- 3. She was frightened from seeing you, and quickly she ran away While she once used to yearn to meet you, was afraid to separate
- 4. Thus is the meeting of gorgeous women, who are striking Just like a mirage in a desert, like rainless lightning
- 5. Stop being childish, for you have already passed that age Abstain from this world, you've already passed your golden days
- 6. Your youth is now gone, and again it will not come Old age has arrived, and has left nowhere to run
- 7. It's a guest that's staying with you, if to it you do not attend Perhaps, soon you will grieve over it, cry and lament
- 8. Over what you missed as a child, do not regret and lament Rather oh sinner, over the sins of your life cry and repent
- 9. Fear that day, the time of accounting Surely your sins get written and counted

¹ Thaghāmah: A tree found on mountain tops. Its fruits and flowers are white in colour.

- 10. The angels remember them, while you have forgotten away While they confirm this as a fact, you carelessly play
- 11. Your soul is a trust, entrusted to you by Allāh, so honour its pact
 You will soon return it against your will, it will soon be snatched
- 12. The world that you are working so hard for is a deception in reality, everything it contains will soon face destruction
- 13. At any given time, every breath that comes out It is tallied and is taken into account
- 14. Every single thing that you collected and you attained It will all be seized and taken, after you pass away
- 15. An abode of timed blessings, woe be upon such a place! That its buildings will soon erode and disintegrate
- 16. I pray for your guidance. Listen to these advices
 Given by an intelligent man, who is cultured and righteous
- 17. Who has kept a watchful eye over time and men
 And has seen many outcomes, and how matters end
- 18. He has advised you, so value the words that he said For he is pious, experienced and intelligent in his head
- 19. Do not feel secure in the ever-changing time For long, it has been teaching lessons to mankind
- 20. Similarly, the coming and passing of days Makes numerous honourable men tame
- 21. You will succeed, if you hold firm to Allāh's fear Indeed the pious are radiant and revered
- 22. Obey Allāh, and you will gain his happiness Indeed the obedient, gain Allāh's nearness

- 23. Be content, for little content brings much peace and rest And let the past go, for that is wanted from you in this test
- 24. Protect yourself from the dishonest women's treachery and lies For you they are all traps and deception in disquise
- 25. With them do not ever let your guard down Even if they make promises, for lies are their vows
- 26. They will allure you with their fruitful words, speaking sweetly And when they win you over, they will become harmful and heavy
- 27. Greet your enemies, when you see them drawing near And do not spend your life, anxious with their fear
- 28. Only fear them, when they meet you with a smiling face For a lion shows its teeth, when it's furious with rage
- 29. Beware the one with malice, even after the passing of time For malice stays within the hearts, hidden from the eyes
- 30. If you see your friend making friends with your enemy Then know that he is you foe, hence avoid his company
- 31. There's no use of befriending men with flattering speech Hiding a burning heart, but such sweet words he speaks
- 32. In front of you, he swears that he's loyal to the bone But stings like a scorpion, when you leave him alone
- 33. He will shower you with his beautiful talks
 And then escape from you, like a cunning fox
- 34. Choose such friends and companions who have dignity For a man is always judged by his company

- 35. Wealth creates respect, dominion and awe for a man You'll see people have hopes for the wealth in his hand
- 36. People tend to greet him with a smile on their face
 They give him Salām, by standing up from their place
 And they are trying to get close to him always
- 37. While the poverty of a person is considered a defect

 Hence many cultured and noble people, are deprived of respect
- 38. With your relatives, be very kind and humble and forgive them if they ever falter and stumble
- 39. Do not befriend the liars, just abandon them For the liars, end up as the worst of all friends
- 40. Leave the jealous, even if once he treated you with sincerity Remove him from your sight, and do not seek his company
- 41. Think before you speak. Do not become a chatter box That everywhere you go, you just blabber and talk
- 42. Protect your tongue, and always be cautious of what you say Through the means of the tongue, men are destroyed and made
- 43. Do not speak out secrets, keep them hidden and safe They are like your prisoners, so do not let them escape
- 44. Be careful of causing a person's heart pain and grief After hatred, getting its trust back is tough indeed
- 45. Trying to get back a heart's love, when it has turned to hate is like trying to join glass together, after it breaks
- 46. If his secrets, a person does not properly hide

 Then people will spread it by mixing it with their lies
- 47. Do not be envious, envy does not increase provision

 The only thing it does is that it tires and frustrates the person

- 48. So he is always plotting and planning, with a worried brain However through mere plans, provisions are not attained
- 49. Many incapable people are fed abundantly While the clever fail, and are deprived of money
- 50. Give back the trust, and do not commit treachery Be just and do not oppress, you'll earn profusely
- 51. Be patient whenever you're facing adversities

 For you'll never find a man, who never faced calamities
- 52. For when life gets difficult, and it gets hard to breathe And you're facing hardships, with all their severity
- 53. Then call out to your Lord, Allāh, pray and complain For he is closer to you than your jugular veins
- 54. As much as possible, stay alone and independent Many people in this world, are not worth befriending
- 55. Beware the ones being oppressed, their strikes are direct For there's no barrier between Allāh, and the prayers of the oppressed
- 56. If you see that provisions are low in a place
 And you fear that you'll make low earnings and gains
- 57. Then travel, for the land of Allāh is vast and great Vast in every direction, wide in every way
- 58. I have advised you, so take heed I implore
 For advices are worth more than anything gifted or sold
- 59. So take this Qasīdah of my poetry
 Like a pearl necklace, rather better in beauty
- 60. Wisdom, etiquettes and clear cut advices I present For such things are written for the intelligent

- 61. To the lessons in this poem, listen and protect Given to you by a revered person of great intellect
- 62. By the cousin of prophet Muḥammad, who is 'Alī Through such a noble lineage he has attained his dignity
- 63. Oh Lord, Send peace upon the Prophet and his noble family equal to the amount of your uncountable creations, eternally

قَافِيَةُ التَّاءِ

أَصْحَابِيْ (57) 57- My Companions

When Sayyidunā 'Alī C called his companions towards the Battle of Siffin, 12,000 men gathered. Sayyidunā 'Alī C advanced in battle while reciting the following verses of poetry:

- 1. Advance like an ant's crawl, do not break your rows Wake every day by war, sleep at night by war
- Until you take revenge or either you die If not, then you disobey the command of mine
- 3. You all asked me to come, therefore I arrived
 But neither in my hand, nor yours the matter lies
 Because the One who gives life and death will decide

(58) حَقَيْقَةُ الْحَيَاةِ 58- Reality of Life

We are all addicted to the glamour of this world, forever longing for more without experiencing any permanent satisfaction. Many of us even end up selling our religion and families, in order to

attain the temporary rush of this drug. Content is the only answer. For soon we will leave this world behind, regretting all that we invested and lost in the pursuit of this artificial happiness.

- 1. Completely powerless and helpless is the person who dies All that man really needs is enough food to survive
- So why is man so worried, and full of greed inside?
 When he knows that he cannot have all the pleasures of life
- 3. The system of our Lord is quite beautiful and fine For our destined provisions do not leave us behind
- 4. Listen up! For soon you will travel to such a nation Where dead silence is their only conversation

الدُّنْيَا وَالآخِرَةُ 59- The World and the Afterlife

None of us would ever give preference to a temporary low-paying job over a permanent high-paying one. We are all naturally more grateful to the person who gifts us a phone, than the person who simply allows us to borrow one. Similarly, a smart person does not invest in a massive beautiful structure upon a rented spot. Then why is it that we are investing all our efforts in establishing our temporary life upon this world, and are giving no preference to the life that actually matters? If we only use our intellect in matters of the afterlife as we use it in matters of this world, we would prosper in this world and in the next.

- 1. Once you were dead, and then came to life And then once again, soon you shall die
- 2. You erected your home upon a temporary plot So why not make your home upon a permanent spot?

النَّفْسِ عَلَى الصَّبْرِ (60) حَثُّ النَّفْسِ عَلَى الصَّبْرِ (60- Push Yourself towards Patience

Mankind has surpassed many difficulties, and has accomplished many such things that were once deemed impossible by persisting in the face of adversity. Mankind has the ability to push its limits, and set higher standards for itself through hard work and striving. For when humanity has put its mind to something, then even the sky has no longer remained the limit.

- 1. I was patient, when pleasures and comfort left me Remaining steadfast, I held on to patience firmly
- 2. A man can become whatever he wants to make of himself If he desires it

he will fall in love with it, He will forget it, Or else

النَّوَائِبُ زَائِلَةٌ (61) النَّوَائِبُ زَائِلَةٌ (61- Calamities Will Pass

Sayyidunā 'Alī C is well aware of the highs and lows of the waves of life. Hence, he commands us to stand firm and out-wait our problems. Soon these problems will dissolve away and we will see better days.

- خَلِيْلَيَّ لَا وَاللَّهِ مَا مِنْ مُلِمَّةٍ (1) تَدُوْمُ عَلَى حَيٍّ وَإِنْ هِيَ جَلَّتِ
- فَإِنْ نَزَلَتْ يَوْمًا فَلاَ تَخْضَعَنْ لَهَا (2) وَلاَ تُكْثِرِ الشَّكْوَى إِذَا النَّعْلُ زَلَّتِ
- فَكُمْ مِنْ كَرِيْمٍ يُبْتَلَى بِنَوَائِبٍ (3) يُصَابِرُهَا حَتَّى مَضَتْ وَاضْمَحَلَّتِ
- وَكَانَتِ الْأَيَّامُ عَلَى نَفْسِيْ عَزِيْزَةً ﴿4) فَلَمَّا رَأَتْ صَبْرِيْ عَلَى الذُّلِّ ذَلَّتِ
 - 1. My friend, I swear by Allah that no adversity, no matter how tough is such that it remains forever upon the living, and thus-
 - 2. Do not surrender upon the descending of an adversity When your feet slip, do not complain excessively
 - 3. Were tested with problems, many of the noblest of men Their problems weakened and vanished, when they outwaited them
 - 4. And the unsympathetic days upon me were grievous and strict
 - But they submitted, when they saw my patience in the face of hardships

(62) الْكَلاَمُ وَالصَّمْتُ 62- Talking and Silence

The tongue is a very effective tool when it is used by those who are cautious of their speech. However, those who get into the

habit of constantly speaking, usually end up placing themselves in situations that lead to regret. We must always remind ourselves that every word that we utter is being written, and we will be questioned for every letter on the Day of Judgment.

- Indeed a little conversation in its appropriate place is splendid
 While talking a lot is despised and detested
- A quiet person does not slip, and his flaws just go unchecked
 While a person who speaks a lot slips, and definitely missteps
- 3. If silver is the analogy for eloquence in speech Well then a pearl adorned by emerald, silence must be

فَنَاءُ الدُّنْيَا (63) فَنَاءُ الدُّنْيَا 63- The World Will End

Every Muslim is well aware of the fact that this world is temporary and will soon come to an end. Yet, we spend our lives chasing a mirage of dreams and hopes that will soon cease to matter. If we choose to strengthen our faith in the most basic principles of Islām, our souls will be free from the clutches of this world, and it will be so much easier to prepare for the next.

- إِنَّكَ اللَّهُ نْيَا فَنَاءُ (1) لَـيْسَ لِللَّهُ نْيَا تُبُوثُ
- إِنَّا اللَّهُ نُيَا كَبَيْتٍ (2) نَسَجَتْهُ الْعَنْكَبُوْتُ
- وَلَقَدْ يَكْفِيْكَ مِنْهَا (3) أَيُّهَا الطَّالِبُ قُوْتُ
- وَلَعَمْ رِيْ عَنْ قَلِيْ لِ (4) كُلُّ مَنْ فِيْهَا يَمُوْتُ
- This world is going to cease For it is just temporary
- 2. It is but a weakweb, that a spider did weave
- 3. Oh you who seeks the world with greed!

 Necessary food is all you really need
- 4. I swear! Soon the day will arrive When everyone upon it shall die

فِصَرُ الدَّهْرِ (64) فِصَرُ الدَّهْرِ 64- The Shortness of Time

The Prophet S stated that there are two blessings of Allāh that many people are deceived about. The first is the blessing of good health, while the second is the blessing of free time. It is really unfortunate to see how we pass our lives, investing our time and efforts in avenues that bear no fruit, and give us no real benefit in this world, or the next.

- 1. Do you not see that time is the continuity of night and day From one Saturday to the other, time just passes away
- 2. So tell the new cloth, it must get torn and will dilapidate

 And tell the united gathering, that it has to dissipate

(S) الْبُكَاءُ عَلَى النَّبِيِّ (65) للبُكَاءُ عَلَى النَّبِي (65- Lamenting the Absence of the Beloved Prophet

The passing away of the Holy Prophet S was a real trial for his companions who had dedicated their blood and sweat in following his every command. 'Umar was in denial, and threatened to kill anyone who claimed that the Prophet had passed away. 'Uthmān was stunned with grief, and could not utter a single world. Sayyidunā 'Alī was also silent, and sat still and motionless. Their Prophet was everything in their lives, and hence his passing left them with nothing good to savor in this world.

- Even though the sighs and gasps escape, my soul is still stuck inside
 If only it would also leave me, along with the gasps and sighs
- 2. Life offers no good, after you passed away from our lives The fear of yet a long life ahead, is what makes me cry

خَطَرُ النَّظَرِ (66) 66- The Danger of Illicit Glances

Our eyes are one of the passage ways towards reaching our heart. When one looks at sights of evil and temptation, then it invites the heart towards sin and immodesty. Hence, the Qur'ān has coupled the command of protecting one's privates with the lowering of the gaze, in order to shut the door upon this evil right from the very beginning. May Allāh protect one and all from the evil of such sins.

- 1. "Control your glances", to my eyes, I say
 And do not steal peeks at evil, the depraved
- 2. Desires to the heart, many glimpses do convey

 Due to which the heart has become depressed and deranged

قافية الجيم

الْفَرَجُ بَعْدَ الشِّدَّةِ (67) الْفَرَجُ بَعْدَ الشِّدَّةِ

Many a times, especially in the current Muslim world, we find ourselves in situations which render the soul helpless, and leave no hope in sight. It is in such moments that the faith of a Muslim is tested. One should always remember that the night is always darkest before the dawn, and after hardship there always comes ease. If the believers choose to pass these moments complaining and without faith, then they shall be questionable before Allāh. However, if these moments are passed with patience and prayer, then these very moments will pave the path for spiritual elevation and success for the believers.

- 1. When calamities reach their final extent
 That their intensity causes the soul to melt
- 2. When adversities take root, and solace bids farewell then in dire and hard times, comes comfort and rest

قافية الحاء

الْفَرْقُ بَيْنَ الأَخْيَارِ وَالأَشْرَارِ 68) 68- The Difference Between the Noble and the Nefarious

Wise people choose their company after much consideration, and treat different people accordingly. They are well aware of the fact that the company of a righteous friend is like a fragrance that will rub off on their clothes. While the company of an evil friend is like a fire that is sure to throw some sparks upon those that are close to it.

- أَلاَ إصْحَبْ خِيَارَ النَّاسِ تَنْجُ سَالِمًا (1) وَمَنْ صَحِبَ الأَشْرَارَ يَوْمًا سَيُجْرَحُ وَإِيَّاكَ يَوْمًا أَنْ تُصَازِجَ جَاهِلاً (2) فَتَلْقَى الَّذِيْ لاَتَشْتَهِيْ حِيْنَ يَمْزَحُ وَإِيَّاكَ يَوْمًا أَنْ تُصَازِجَ جَاهِلاً (2) فَتَلْقَى الَّذِيْ لاَتَشْتَهِيْ حِيْنَ يَمْزَحُ وَلاَتَكُ عِرِيْضًا تُشَاتِمُ مَنْ دَنَا (3) فَتُشْسِهِ كَلْبًا بِالسَّفَاهَةِ يَنْسَبَحُ إِذَا مَا كَرِيمٌ جَاءَ يَطْلُبُ حَاجَةً (4) فَقُانْ قَوْلَ حُرِّ مَاجِدٍ يَتَسَمَّحُ فَبِالرَّأْسِ وَالْعَيْنَيْنِ مِنِيْ قَضَاؤُهَا (5) وَمَنْ يَشْتَرِيْ حَمْدَ الرِّجَالِ سَيَرْبَحُ فَبِالرَّأْسِ وَالْعَيْنَيْنِ مِنِيْ قَضَاؤُهَا (5)
 - 1. Listen! Befriend the best of people and you shall remain safe For the ones that befriend the wretched, will soon end up hurt one day
 - 2. Save yourself from the day that you befriend an ignorant mate Unwanted things from his informality and joking you shall face
 - 3. With the wretched, curses and quarrels, do not exchange Becoming like the dog that barks out of stupidity in vain
 - 4. When an aristocratic and noble person comes to you with a request

earn

- You should answer his appeal with generosity, nobility and respect
- I dedicate myself fully in fulfilling such necessities and concerns
 The one who wins the people's praise, much benefit he shall

قافية الدال

(S) عَلَى مَسْمَعٍ مِنَ الرَّسُوْلِ (S) 69- Verses that were presented before the Prophet of Allāh.

Our beloved and revered Prophet Muḥammad S is the best of creations. It is because of his association that the city of Madīnah has its reverence. It is because of our relation with him that we have been called the best of all nations. His actions are loved so dearly by Allāh \$\mathbb{\omega}\$, that anyone who imitates even the smallest of his actions gets rewarded for following a Sunnah. Hence any association with the Holy Prophet S is a source of reverence and honour, and should be expressed with great pride and joy by the believer.

- أَنَا أَخُوْ الْمُصْطَفَى لأَشَكَّ فِيْ نَسَيِيْ (1) مَعْهُ رَبِيْتُ وَسِبْطَاهُ هُمَا وَلَـدِيْ جَـدِّيْ وَجَـدُّ رَسُـوْلِ اللهِ مُتَّحِـدٌ (2) وَفَاطِمٌ زَوْجَـتِيْ لاَ قَـوْلَ ذِيْ فَنَـدِ صَـدَّقْتُهُ وَجَمِيْعُ النَّاسِ فِيْ ظُلَـمٍ (3) مِـنَ الضَّـلاَلَةِ وَالإِشْـرَاكِ وَالنَّكَـدِ صَـدَقْتُهُ وَجَمِيْعُ النَّاسِ فِيْ ظُلَـمٍ (3) مِـنَ الضَّـلاَلَةِ وَالإِشْـرَاكِ وَالنَّكَـدِ الْخَمْـدُ للهِ فَـرْدًا لاَشَـرِيْكَ لَـهُ (4) البَـرُ بِالْعَبْـدِ وَالْبَاقِيْ بِـلاَ أَمَـدِ
 - I am the Prophet's brother, no doubt in my lineage and ancestry
 My two sons are his grandsons, and my upbringing was in his company
 - 2. His grandfather and mine are one and the same Fātimah is my wife, no lies do I say

- 3. I accepted and believed in him, when all the people-Were stuck in the darkness of deviation, Shirk¹, and evil
- 4. For Allāh alone, the one without partners, belongs all the praise

The One who is ever living without an end, and Kind towards His slaves

(70) الرَّدُّ عَلَى الْخَوَارِ جِ 70- Refuting the Khawārij

During the Khilāfah of Sayyidunā 'Alī C, a group called "Khawārij" emerged. They rebelled against his rule and claimed him to be a non-believer. Sayyidunā 'Alī C replies with the following to them:

- 1. Oh the one who believes, Say that Allāh is one And testify that I am on Muḥammad's religion
- 2. So if they doubt my faith, I know that I am guided right Oh Lord! Make for me an abode in the glorious paradise

صَاحِبُ النَّيْهِ (71) صَاحِبُ النَّيْهِ 71- The Arrogant One

Sayyidunā 'Alī C once saw a man lost in the love of this world, walking in a proud manner. At this moment, he recited the

¹ Ascribing partners to Allāh

following verses

- يَ امُؤْثِرَ السَّدُنْيَا عَلَى دِيْنِ هِ (1) وَالتَّائِهَ الْحَيْرَانَ عَنْ قَصْدِهِ أَصْبَحْتَ تَرْجُوْ الْخُلْدَ فِيْهَا وَقَدْ (2) أَبْرَزَ نَابُ الْمَوْتِ عَنْ حَدِّهِ هَيْهَاتَ إِنَّ الْمَوْتَ ذُوْ أَسْهُم (3) مَنْ يَرْمِهِ يَوْمًا بِهَا يُسرُدِهِ لاَيُصْلِحُ الْهَوَعَ فَلْ مَا مُسرى إِللهُ عَلَى رُشْدِهِ اللهُ عَلَى رُشْدِهِ اللهُ عَلَى رُشْدِهِ اللهُ عَلَى رُشْدِهِ
 - Oh the one who gives preference to this world upon his religion
 Falls in pride and deviates due to his perception and vision
 - 2. You spend your days hoping for life to last forever While death has already revealed the sharpness of its fangs
 - 3. Alas! Indeed death possesses many arrows in its quiver then one day whoever it chooses to strike, it kills that man
 - 4. Fixing people's heart, advisors and preachers cannot do ever If Allāh does not choose guidance as his fate and circumstance

فَوَائِدُ الأَسْفَارِ (72) فَوَائِدُ الأَسْفَارِ 72- The Benefits of Travelling

The world contains many different areas with different peoples, cultures and sceneries. Many lessons and adventures await the person willing to tread the path of a journey. He frees his mentality from being confined to the ideals of the bubble that surrounds him, and opens him to different mindsets, new perspectives and to the benefits of the world.

تَعَرَّبْ عَنِ الأَوْطَانِ فِيْ طَلَبِ الْعُلَى (1) وَسَافِرْ فَفِيْ الأَسْفَارِ خَمْسُ فَوَائِدِ تَفَرُّجُ هَمْ وَاكْتِسَابُ مَعِيْشَةٍ (2) وَعِلْم وَآدَابٌ وَصُحْبَةُ مَاجِدِ فَارِنْ قِيْل فِي الأَسْفَارِ ذُلِّ وَعِنْتَ (3) وَقَطْعُ الْفَيَافِيْ وَارْتِكَابُ الشَّدَائِدِ فَمَوْتُ الْفَيَى خَيْرٌ لَهُ مِنْ قِيَامِهِ (4) بِدَارِ هَوَانٍ بَيْنَ وَاشِ وَ حَاسِدِ

- 1. Emigrate from your countries in search of greatness and elevation
 - Travel! For travelling has five benefits and remunerations
- 2. The removal of grief, and earning a living through occupations Gaining knowledge and etiquette, and good people's association
- If one says that journeys lead to humility, hard work and affliction
 Treading through forests, and facing many hardships and tribulations
- 4. Then for a young man, his death is much better than him being stationed

 With slanderers and the envious, in a place of humiliation

بِنَاءُ الْمَسَاجِدِ (73) بِنَاءُ الْمَسَاجِدِ 73- Building of Masjids

Masjids are the houses of Allāh \$\mathbb{E}\$, and the hearts of the Muslim community. The ones who have dedicated themselves to them are considered to be the neighbours of Allāh \$\mathbb{E}\$, and cannot be compared to the ones that arrogantly avoid all association with these blessed places.

لأَيَسْتَوِيْ مَنْ يَعْمُرُ الْمَسَاجِدَا (1) وَمَـنْ يَبِيْتُ رَاكِعًا وَسَاجِدَا يَكُـرُ هَـذَا مُعَانِـدَا يَـدُأَبُ فِيْهَا قَائِمًا وَقَاعِـدَا (2) وَمَـنْ يَكُـرُ هَـذَا مُعَانِـدَا

وَمَـنْ يُـرَى عَـنِ الْغُبَـارِ حَائِــدًا

- 1. People who take part in the masjids' construction And those who spend their nights within in prostration
- 2. Forever found inside, they persist with determination Cannot be like those who turn away in opposition Even dodging the dust of its construction

لَا ثُؤَجِلُ فِعْلَ الْخَيْرِ (74) لاَ ثُؤَجِلُ فِعْلَ الْخَيْرِ 74- Do Not Delay in Good Deeds

As humans, the time of our deaths has been inscribed in fate and no soul shall live even a moment longer. Death neither spares the old, nor does it have mercy upon the young. So hasten towards good deeds, for none knows when the last grain of sand will fall down the hourglass of our lives, and we too shall find death waiting before us, wielding an arrow containing our names.

- مَضَى أَمْسُكَ الْبَاقِيْ شَهِيْدًا مُعَدَّلاً (1) وَأَصْبَحْتَ فِيْ يَـوْمٍ عَلَيْكَ شَهِيْدُ فَإِنْ كُنْتَ فِي الأَمْسِ اقْتَرَفْتَ إِسَاءَةً (2) فَــثَنِ بِإِحْسَـانٍ وَأَنْـتَ جَمِيْــ دُ وَلاَتُـرْجِ فِعْلَ الْحَيْرِ يَوْمًا إِلَى غَـدٍ (3) لَعَـلَّ غَـدًا يَــأُتِيْ وَأَنْـتَ فَقِيْــ دُ وَيَوْمُـكَ إِنْ عَايَنْتَـهُ عَـادَ نَفْعُــهُ (4) إلَيْكَ وَمَاضِيْ الأَمْس لَيْسَ يَعُودُ وَيَوْمُلِكَ إِنْ عَايَنْتَـهُ عَـادَ نَفْعُــهُ (4) إلَيْكَ وَمَاضِيْ الأَمْس لَيْسَ يَعُودُ
 - 1. Your yesterday passed, but as a just witness it now remains While today is such a witness, against you it shall testify
- 2. If yesterday you had committed a sin, an act of shame Then become praiseworthy, erase it with a good deed and rectify
- 3. Never delay until tomorrow a good deed of today

 For when tomorrow comes, who knows if you will even be
 alive?

4. If you ponder upon your today, its benefits you gain While your yesterday is not going to come again and re-arrive

رُ75) ذَهَابُ الْخُلاَّنِ 75- The Separation of Friends

Friendship is that blessing of Allāh \$\mathbb{\omega}\$, which gives a man support, joy and eventually becomes the backbone of a person. This backbone crumbles, only when a person is faced with the harsh reality of death. For death spares none, and no friendship is free from separation.

- ذَهَبَ الَّـذِيْنَ عَلَـيْهِمُ وَجْـدِيْ (1) وَبَقِيْتُ بَعْـدَ فِـرَاقِهِمْ وَحْـدِيْ
- مَنْ كَانَ بَيْنَكَ فِيْ التُّرَابِ وَبَيْنَهُ (2) شِـبْرَانِ فَهْـوَ بِغَايَـةِ الْبُعْـدِ
- لَوْ كُشِّفَتْ لِلْمَرْءِ أَطْبَاقُ الشَّرَى (3) لَمْ يُعْسِرَفِ الْمَسْوْلَى مِسنَ الْعَبْسِدِ
- مَنْ كَانَ لاَيَطَأُ التُّوَابَ بِرجْلِهِ (4) يَطَأُ التُّوابَ بِنَاعِمِ الْخَلِدِ
- 1. The ones that I loved and cherished have all departed and left
 - After their departure, I am alone in this world by myself
- 2. You and the beloved are parted by just two hand spans of sand
 - However, In fact the distance is quite far and grand
- 3. If the levels of sand were removed, from the graves
 You'd see no difference between the owner and the slave
- 4. Such people that would not walk on sand with their bare feet
 - They now lie, with sand tightly pressed against their cheeks

(76) لا أرَى أَحَدًا 76- I See No One

The population of humans has reached over 7 billion in the world today. Yet true humanity is rare to find. Similarly, Sayyidunā 'Alī C states that although he is surrounded by people, he cannot see even a single example of a human being from amongst them.

- People are so many! No wait! They are less
 My Allāh knows that no lies do I allege
 - 2. I open my eyes upon many- but yet!

 I see no one.

سِهَامٌ صَائِبَةٌ (77) سِهَامٌ صَائِبَةٌ 77-The Arrows that Never Miss

Death has already marked each of us and now patiently waits with its finger on the trigger for the right time to strike. It is that merciless mercenary that spares no one and does not grant its hunt even an extra second to live. It ignored the cries of many, who cried for mercy upon its arrival. While it came bearing gifts for those that prepared themselves for this inevitable occurence.

1. Neither the father will be spared, nor the son will be pardoned by death

Its course remains until no one can be seen, and no one is left

- 2. The Prophet passed away, did not stay alive to aid his nation If Allāh granted eternal life before him for any of his creations Then surely He would have granted His beloved Prophet immortalization
- 3. Death has its arrows for every one of us, and they never miss One may dodge an arrow today, but tomorrow he will surely get hit

رُّا أُصُوْلُ الْمَوَدَّةِ وَالْوَفَاءِ (78) أُصُوْلُ الْمَوَدَّةِ وَالْوَفَاءِ 78- Rules of Friendship and Loyalty

The life of a Muslim consists of such rules and etiquettes that drip of nobility. The noble are always loyal to their friends and the ones they love. They treat them according to the golden rule; "Love will teach you its own etiquettes."

- 1. Whenever someone loved and befriended me
 I loved him purely with devout sincerity
 Devoted my affection till eternity
- 2. Whenever someone loathed and detested me And even though he had wronged me, improperly I prayed to al- Raḥmān for his guidance and piety
- 3. Whenever I was entrusted with a secret

 That secret I always protected and kept

 Only towards good, my hands I ever extend

4. Whenever, to something I ever said yes
I will never turn it into a no instead
Even if it costs me my children and wealth

رُكُ الصَّدِيْقِ 79- Rights of a Friend

Sayyidunā 'Alī C honoured and valued friendship. He was also blessed with a very special Du'ā of the Prophet S. The Prophet S once supplicated to Allāh E, "Oh Allāh! Whoever befriends 'Alī, befriend him as well. And whoever becomes his enemy, become his enemy as well."

- 1. Sell the man, if three things he does not value and respect Even if it is in exchange for a handful of ash that you get
- 2. Loyalty to friends, and upon them spending of one's wealth And keeping a friend's secrets, hidden well inside the chest

قافية الراء

عُدُوَ انُ الأَعْدَاءِ (80) عُدُو انُ الأَعْدَاء 80-The Hostility of Enemies

The Muslims faced a divide in the rule of Sayyidunā 'Alī C. This gave rise to extremely harsh conditions, especially for Sayyidunā 'Alī C. He gives an account of that experience below.

- تِلْكُهُ قُرِيشٌ مَّنَتْهِيْ لِتَقْتُلَهِيْ (1) فَلا وَ رَبِّكَ مَا فَازُوا وَ مَا ظَفِرُوْا وَ مَا ظَفِرُوْا وَ مَا ظَفِرُوْا وَ مَا ظَفِرُوْا وَ مَا ظَفِرُوا فَهَا أَثْرُ فَهَانٌ هَلَكَتُ فَرَهْنٌ ذِمَّتِيْ لَأَسَتُ مُتَّخِلًا (3) لِلْآتِينِ لِآ شِيْعَةً فِي الدِّيْنِ إِذَا فَجَرُوا وَلاْ بَقَيْتُ فَهَا إِنِيْ لَسْتُ مُتَّخِلًا (3) أَهْلاً وَ لاَ شِيْعَةً فِي الدِّيْنِ إِذَا فَجَرُوا قَلْدُ نَاصَبُوْنِي فِي حربٍ مُضَرَّسَةٍ (4) مَالَمْ يُسلاقِ أَبُوبَكُو وَلاَ عُمَـرُ
 - The Quraysh used to want my arrest, in order to kill me But by Allāh! They never succeeded and were never given victory
- However now if I am murdered, they will have to take its revenge¹
 My murder will not be still, like the water of a two holed boulder
- 3. And if I remain alive, I will not include the transgressors in my forces, nor in my family
- 4. For they declared such a murderous war against me The likes of which Abū Bakr and 'Umar did not even see

When the Quraysh were not Muslim they had wanted his capture and his death. But after they accepted Islām they became his companions and stood for his defence.

لَيْلَةُ الْغَارِ (81) The Night of the Cave

During the night of al-Ḥijrah, the enemies of Islām had plotted to murder the Prophet of Allāh . Allāh informed his beloved Prophet S of this, and the Prophet S decided to leave for Madīnah. In order to deceive the enemies and to return the trusts kept by the Meccans with the Prophet S, Sayyidunā 'Alī C was assigned to sleep in the Prophet's bed. In the meantime the Prophet S had already escaped to the cave of Thawr. This poem explains "The night of the cave."

وَقَيْتُ بِنَفْسِيْ خَيْرَمَنْ وَطِئَ اخْصَى (1) وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيْقِ وَبِالحَجْرِ مُخَمَّدٌ لَمَّا خَافَ أَنْ يَمْكُرُوا بِهِ (2) فَوَقَّاهُ رَبِي ذُو الجُللِ مِنَ الْمَكْرِ وَ بِنَ الْمَكْرِ وَ بِنَ الْمَكْرِ وَ بِتُ أُرَاعِيْهِمْ مَنَى يَنْشُرُونَنِيْ (3) وَ قَدْ وَطَنْتُ نَفْسِيْ عَلَى الْقَتْلِ وَ الأَسْرِ وَبِيتُ أَرَاعِيْهِمْ مَنَى يَنْشُرُونَنِيْ (3) وَ قَدْ وَطَنْتُ نَفْسِيْ عَلَى الْقَتْلِ وَ الأَسْرِ وَبَاتَ رَسُولُ اللهِ فِي الغَارِ آمِنًا (4) هُنَاكَ وَ فِيْ حِفْظِ الإِلَهِ وَ فِيْ سِتْرِ

- I protected the best man to walk the earth with my life and body,
 The best of those who make Tawaf of the Ka'ba and Hajral Aswad, was he
- 2. Muḥammad; for when he feared from the disbelievers a cunning conspiracy

 Then my Almighty Lord saved him, by from their treacherous strategy
- 3. I spent the night waiting to be awoken by the enemies

 To be killed or captured, I had already prepared myself

 mentally
- 4. While the Prophet spent his night over there in the cave safely,

In the safety and the concealing of his Lord; The Almighty

زَمَنُ الإِقْبَالِ 82- The Age of Prosperity

A young person can prove to be quite profitable to a lot of people. As long as this person continues to benefits others, he will find himself surrounded by comrades and friends. But as this person begins to age, his friends will also start to leave him in search of a younger counterpart to leech benefits off of.

الْمَرْءُ فِيْ زَمَنِ الإِقْبَالِ كَالشَّجَرَهُ (1) وَالتَّاسُ مِنْ حَوْلِهَا مَا دَامَتِ الشَّمَرَهُ حَقَّ إِذَا رَاحَ عَنْهَا حِمْلُها انْصَرَفُوا (2) وَ خَلَّفُوهَا تُقَاسِيْ الْحُرَّ وَ الغَبَرَهُ وَ حَاوَلُوا قَطْعَهَا مِنْ بَعْدِ مَا شَفِقُوا (3) دَهْرًا عَلَيْهَا مِنَ الأَرْيَاحِ وَ الغَبَرَهُ وَ حَاوَلُوا قَطْعَهَا مِنْ الأَرْيَاحِ وَ الغَبَرَهُ قَلَّتْ مُرُوْءَاتُ أَهْلِ الأَرْضِ كُلِّهِمِ (4) إِلاَّ الأَقَلَّ فَلَيْسَ العُشْرُ مِنْ عَشَرَهُ لا تَحْمَدَنَّ امْرَةً حَبَرُهُ خَبَرَهُ لا تَحْمَدَنَ الْمُرْءَ حَتَى تُجَرِّبَهُ (5) فَرُبَّا لَمْ يُوَافِقْ خُبْرُهُ خَبَرَهُ

- 1. A man is like a tree in his age of prosperity and youth People surround it as long it continues to bear fruit
- 2. But when its fruits leave, then the people abandon it all alone
 - And leave it to endure and tolerate heat and dust on its own
- 3. And they try to raze it to the ground and cut it out of 'pity' After passing a lifetime facing dust and winds in misery
- 4. Decency and humanity is dead, except for in a few men
 But they are so few, that do not even make up ten percent
- 5. Never praise a man, until he clears tests and examinations Sometimes his reality does not live up to his reputation

(83) الرِّرْقُ مَقْسُوْمٌ

83- The Provisions Have Already Been Distributed

Most of us find ourselves chasing our livelihood, making it the purpose of our lives. Many of us even indulge in Ḥarām in order to attain a better living. A Muslim should remember that the purpose of his life is to please Allāh . He is supposed to work hard in order to provide for his family, without forgetting the purpose of his life, or getting involved in Ḥarām.

- لِلنَّاسِ حِرْصٌ عَلَى الدُّنْيَا بِتَدْبِيْرِ ﴿ 1] ۗ وَصَـفْوُهَا لَـكَ مَـْـزُوْجٌ بِتَكْــدِيْرِ
- كُمْ مِنْ مُلِحِ عَلَيْهَا لاَ تُسَاعِدُه (2) وَ عَاجِزٍ نَالَ دُنْيَاهُ بِتَقْصِيْرِ
- لَمْ يُرْزَقُوْهَا بِعَقْـلِ حِيْنَمَا رُزِقُـوْا ﴿3) لَكِـنَّهُمْ رُزِقُوْهَـا بِالْمَقَـادِيْرِ
- لَوْ كَانَ عَنْ قُوَّةٍ أَوْ عَنْ مُغَالَبَةٍ ﴿ 4 ﴾ طَارَ البُزَاةُ بِأَرْزَاقِ العَصَافِيْرِ
- 1- In order to gain this world, people resort to many plots and tricks
 - However with filth, its every good and pure thing is mixed
- 2- There are many who chase this world, but don't gain it still While others attain it without much effort or skill
- 3- Men are not provided on the basis of their intellectual state They are actually given provisions according to their fate
- 4- If provisions were given, with power and might as a basis
 Then the food of the sparrows, the falcons would take it

العِلْمُ فِي الصِّغْرِ (84) 84- Knowledge Acquired During Childhood

Youth is that limitless treasure that allows one to mould himself into practically anything. The knowledge learned during this age is priceless, and remains with the person forever. It is really a loss for those that waste this age in trivial pursuits and regret its loss only after this age has passed.

- حَرِّضْ بَنِيْكَ عَلَى الآدَابِ فِي الصِّغَرِ (1) كَيْمَا تَقَرَّهِمْ عَيْنَاكَ فِي الْكِبَرِ وَ إِنَّمَا مَشَلُ الآدَابِ تَجْمَعُهَا (2) فِي عُنْفُوَانِ الصِّبَاكَالتَّقْشِ فِي الْحُجَرِ هِي الْكُنُوزُ الَّتِيْ تَنْمُو ذَحَائِرُهَا (3) وَ لاَيُخَافُ عَلَيْهَا حَادِثُ الغِيرِ فِي الْكُنُوزُ الَّتِيْ تَنْمُو ذَحَائِرُهَا (3) وَ لاَيُخَافُ عَلَيْهَا حَادِثُ الغِيرِ إِنَّ الأَدِيْبَ إِذَا زَلَّتْ بِهِ قَدَمٌ (4) يَهْوِيْ إِلَى فُرُشِ الدِّيْبَاجِ وَ السُّرُدِ النَّاسُ إِثْنَانِ ذُوْعِلْمِ وَ مُسْتَمِعٌ (5) وَاع وَ سَائِرُهُمْ كَاللَّعْوِ وَ العَكرِ التَّاسُ إِثْنَانِ ذُوْعِلْمِ وَ مُسْتَمِعٌ (5)
 - 1- Encourage your children to learn culture at a young age in their lives So when they get older, they become the coolness of your eyes
 - 2- For the example of culture learned at a young age Is like inscription, when upon a rock its engraved
 - 3- It's such a treasure, which continues to grow eternally Without the fear of losing it due to any calamity
 - 4- When a well-cultured person stumbles and trips Then a carpet of velvet and silk breaks his slip
 - 5- Only two types of people can be classified within humanity The ones with knowledge, and the ones who study While the rest are just useless, turbid and muddy

الغِنَى وَ الْفَقْرُ 85- Wealth and Poverty

Although wealth does not necessarily benefit a person in the afterlife, it certainly can make this life much easier. It would be foolish to not acknowledge this fact. Poverty on the other hand, can become one of the biggest trials upon a person. However, as Muslims we must remember that they are both from Allāh . If the wealthy person is grateful to Allāh , and the poor person has patience then they both will be rewarded. However, if the wealthy person is ungrateful, and the poor person is impatient and disobeys Allāh ue to it, then both of these situations are curses upon them.

- 1- I tested the changes and tides of time,
 for sixty long years continuously
 I have experienced its two conditions
 Easiness and difficulty
- 2- After the blessing of Imān,

 Wealth was the best, that I did see

 After the calamity of Kufr,

 I never saw one as severe as poverty

(86) الْمَوْتُ الْغَادرُ 86- Death is Deceiving

Death is one of the most agreed upon facts about life, and yet it is also the most deceiving. Many people in the modern world do

not even like the mention of death, and continue live life like it will never last. The example of a person who just lives his life without looking at the consequences is that of a person who spends endlessly with his credit card thinking that everything is for free! Soon the consequences of his actions will catch up to him, and he will suffer.

- 1- You do not know, as you continue hoping for a long life that you will live till the day, after entering the night
- 2- How many healthy people died without a disease or injury And how many sick ended up living for years continuously
- 3- How many youth spend their life, without any fear or care Little do they know, their Kafan¹ has already been prepared

(87) الشَّيْبُ

87- White Hair

People do wrong in their youth with the excuse that they have many years in their life yet to come. Although this is completely wrong, there is no excuse for the person who sees white hair on his head every time he looks in the mirror. This is because white hair is a clear reminder that our days are numbered, and death is around the corner.

¹ Shroud used to cover dead bodies

(2)

(3)

- 1- White hair is a sign of the coming of death
 The date when your old age has commenced,
- 2- The whiteness of your hair, is your hair's death And as your hair dies, your turn is next
- 3- When you see white hair covering your head Beware beware! remember Allāh and save your self

(88) الْمُلُوكُ وَ القُصنُوْرُ 88- Kings and Castles

Time is probably the most unpredictable thing in the world. A person can wake up rich and lose his entire estate by the time he reaches the night. The only certainty about time is that it does not spare a single person, as everyone and everything has to end.

- 1. I have seen the tides of time go forth and back Neither does sadness nor happiness ever last
- The Kings made castles in these time framesBut neither the kings, nor the castles remained

الْمُجِيْرُ الْغَفُوْرُ 89- The Most Forgiving and The Giver of Amnesty

Allāh sis our only hope for tomorrow. Although all of us lack the deeds to deserve paradise, we also lack the power to endure Hell. We only place our hopes in the mercy of Allāh sis to save us, our families, friends, and teachers from His punishment, and to reward us with His paradise.

- 1. Oh the one against whom none can give me sanctuary
 So due to Your mercy, against Your punishment I ask You for
 amnesty
- 2. I am such a slave, who accepts his every sin and agrees
 While You are the Independent Lord, the Giver of mercy
- 3. If You punish me, then its due to my sins and immoralities

 But if You forgive me, then of that You are more than worthy

(90) غَضُّ النَّظَرِ 90- Overlooking

Many patient and wise people choose not to say many things that they see around them. The ignorant think them to be a fool. However, they can see everything, but choose not to bring its

¹ The word "الصَّفد" actually refers to that being that does not need anyone or anything in any given situation or time, while everyone and everything is utterly dependent upon Him in their every affair, in every second of their lives

mention upon their tongues.

أُغَمِّ صَ عَيْنِ فِي أُمُورٍ كَثِيْ رَوِ (1) وَ إِنِي عَلَى تَوْكِ الغُمُوضِ قَدِيْرُ وَمَا عَنْ عَمَى أُغْضِيْ وَ لَكِنْ لَرُبَكَا (2) تَعَامَى وَ أَغْضَى الْمَرْءُ وَ هُوَ بَصِيْرُ وَمَا عَنْ عَمَى أُغْضِيْ وَ لَكِنْ لَرُبَكَا (2) تَعَامَى وَ أَغْضَى الْمَرْءُ وَ هُوَ بَصِيْرُ وَ أَسْكُتُ عَنْ أَشْيَاءَ لَوْ شِئْتُ قُلْتُهَا (3) وَ لَـيْسَ عَلَيْنَا فِي الْمَقَالِ أَمِيْ رُوَ أَصْبِرُ نَفْسِيْ بِإِجْتِهَادِيْ وَ طَاقَتِيْ (4) وَ إِنِيْ بِاَخْلَقِ الجُمِيْ عَبِيْ رَبِي أَصَلِقِ الْجَمِيْ عَبِيْ لِ

- I overlook many things and pretend not to see
 Even though I am able to see it clearly
- 2. It's not that I don't see these things due to being blind But a person with vision pretends to be blind, at times
- 3. I remain quiet regarding many things, If I want I can speak For there is no person in charge over us regarding our speech
- 4. I force myself to be patient, with my perseverance and strength though I am fully aware of the real character of all of them

قافية السين

(91) أَبْنَاءُ الْقُبُوْرِ 91 - The Dwellers of the Grave

The graveyard is a reminder for all of us. It reminds us that our lives and everything we deem important is temporary. It is a reminder that all the titles and distinctions we acclaim are arbitrary. It reminds us all that our lives, dreams and goals will come to an end one day and our grave will be our life's only trace left behind upon the face of this Earth.

- سَلاَمٌ عَلَى أَهْلِ القُبُوْدِ الدَّوَارِسِ (1) كَأَنَّهُمْ لَمْ يَجْلِسُوْا فِي الْمَجَالِسِ وَلَمْ يَشْرَبُوْا مِنْ بَارِدِ الْمَاءِ شُرْبَةً (2) وَلَمْ يَأْكُلُوْ مِنْ خَيْرِ رَطْبٍ وَ يَابِسِ أَلاَّ خَبِرُونِيْ أَيْنَ قَبْلُ ذَلِيْلِكُمْ (3) وَ قَبْلُ العَزِيْنِ البَاذِخِ الْمُتَنَافِسِ
 - 1. Salām upon the dwellers of forgotten graves
 As if in gatherings they did not congregate
 - 2. As if the drink of cool water they never did taste
 And never ate, from the fruit of wet and dry dates
 - 3. Tell me the difference, where are the graves of the disgraced? And where are the graves of the competitive great?

(92) العِلْمُ وَ التَّقُوَى Ilm and Taqwā -92

'Ilm and Taqwā (popularly translated as knowledge and piety) are vital ingredients in the recipe of success. In the following poem, Sayyidunā 'Alī C affectionately advises the youth to yearn for

qualities, which will pave the path for their success.

- 1. 'Ilm is beauty and elegance, hence 'Ilm you must obtain Be its student and keep seeking it as long as you remain
- 2. Yearn for it, trust Allāh, for with this trust enriched you should be
 - Be patient, honorable with knowledge, vigilant and keen
- 3. A young man who grasps piety and regard you must become Who values his faith, and acquires 'Ilm and wisdom
- For when etiquettes lack in the leaders of a nation and race
 Then the person moulded with etiquettes, ends up taking their
 place

(93) طَرِيْقُ النَّجَاةِ 93- The Way of Salvation

Our lives are walking contradictions. We claim to believe the Qur'ān is the book of Allāh, but fail to persevere in understanding it. We claim to believe that our actions bring us great reward, but our efforts are less than an employee working minimum wage. We believe that our sins have grave consequences, but continue indulging in them with our friends and families. If we actually do believe in the basics of our faith, then why do our actions fail to show it?

لَاتَأْمَنِ الْمَوْتَ فِيْ ظَرْفٍ وَلاَنَفَسٍ (1) وَلَـوْ تَمَنَّعْتَ بِالْحُجَّابِ وَ الْحُرَسِ

- وَ اعْلَمْ بِأَنَّ سِهَامَ الْمَوْتِ نَافِذَةٌ (2) فِيْ كُلِّ مُلَّرِعٍ مِنَّا وَ مُلَّرِسٍ مَا اللَّهُمْ مَعْسُوْلٌ مِنَ اللَّنَسِ مَابَالُ دُنْيَاكَ تَرْضَى أَنْ تُدَنِّسَهُ (3) وَ ثَوبُكَ الدَّهْرَ مَعْسُوْلٌ مِنَ الدَّنَسِ مَابَالُ مُسَالِكَهَا (4) إِنَّ السَّفِيْنَةَ لِاَتَجْرِيْ عَلَى الْيَبَس
 - 1. Never feel safe from death at any given moment or place
 Though you're protected by guards and men guarding your
 gates
 - Just know that through each of us, death's arrows will
 penetrate
 Though we are protected between shields and armoured plates
 - 3. How come you let this world's filth, dirty you and contaminate

 But you like your clothes to be clean, in a spotless state
 - 4. You hope for salvation but you do not tread its trail Well upon dry land, a boat can never set sail

قافية الضاد

بَذْلُ الْمَالِ (94) بَذْلُ الْمَالِ 94- The Spending of Money

The Muslim Ummah is united under the banner of brotherhood. Hence a Muslim should always be ready to spend his wealth for the betterment of his brother Muslim. It is really unfortunate that many efforts around the world are in need of further funding to aid our hungry and needy, but their cries do not even inspire us to spend the change jangling in our pockets.

- I shall spend my wealth on anyone who requests
 And I'll endow it for the payment of people's rights and debts
- 2. If he's noble, with wealth his honour I'll protect
 But If he's wretched, then I'll protect myself from his
 wretchedness

جُحُوْدُ الْحَقِّ (95) جُحُوْدُ الْحَقِّ 95- The Rejecting of Rights

If we look around the world today, there are many who have usurped the rights of the helpless and arrogantly justify their deeds. They get the best of lawyers and speakers to back their claim and mask their lies. They might be able to fool the world today, but tomorrow they will be judged before Allāh. And Allāh is not fooled

by trickery and deception.

لنا مَا تَدَّعُوْنَ بِغَدْرِ حَتِّ (1) إذَا عُرِفَ الصِّحَاحُ مِنَ الْمِرَاضِ عَرَفْتُمْ حَقَّنَا فَجَحَدُمُّوْهُ (2) كَمَا عُرِفَ السَّوَادُ مِنَ البَيَاضِ كِتَابُ اللهِ شَاهِدُنَا عَلَيْكُمْ (3) وَ قَاضِيْنَا الإلَـهُ فَنِعْمَ قَاض

- 1. Ours is that which you have wrongfully claimed

 So let the healthy be known from the sick and the maimed
- 2. You choose to deny them, but you know about our rights

 Like the difference of black is known clearly from white
- 3. Against you, the book of Allāh stands as our witness And our judge is Allāh, for in judging He is the best

قافية الطاء

طَلَبُ الرِّزْقِ 96- Seeking Provision

A failure in business often results in the breaking of friendships and hatred between the former business partners. A believer should have the courage to leave the past as an action of fate, and focus on future opportunities. For if one venture fails, then there is still a world of opportunity just waiting to be grasped.

- Be angry with none, and have patience on the hardships of fate
 For the times can only show you, what has already been written
- Do not remain in a fruit-less profitless placeFor the earth is vast, and there is plenty of provision

قافية العين

(97) القَنَاعَةُ 97- Contentment

The teachings of our beloved Prophet S have informed us that the nature of humanity is to always crave for more. Even if a person possesses an entire mountain of gold, he will always desire for the second. Nothing will satiate this desire besides the sand of the grave. The only way to be happy in this life is to be content with every aspect of one's life, and to strive relentlessly for the next. This world is a concoction of imperfections, and can never truly please a person.

- 1. Content has granted me all the respect Is there any respect better than content?
- Make contentment your initial investment
 Make Taqwā after that your stock and equipment
- 3. You'll earn profit, from misers you'll be independent Enjoying in Paradise for this short patience

مِنَ القِيَمِ الأَخْلاقِيَّةِ (98) Some Characteristic Values

A person's worth is not determined through his wealth, lineage or career. A person's value is determined by his struggles,

accomplishments, character and the lessons he learned in his life. A man is only that what he makes of himself $\,$.

- 1. Great character forms superiority
 While boasting favours ruins good deeds
- Good is stronger and is more sturdy Than the strength of a mountain peek
- 3. And bad spreads even faster
 Than the quick flow of water
- 4. Breaking a promise to a friend Causes friendships to end
- Do not indulge in talking behind people's backs
 Amongst the people you will be ruined at last
- 6. Displaying good character insincerely is temporary If the person returns to his original personality
- 7. People have been moulded upon two deeds
 Wretched deeds, and the ones filled with nobility

(99) القَنَاعَةُ وَ الطَّمَعُ 99- Greed and Content

Allāh s grants us wealth in order to aid us in fulfilling the rights of our families and our Creator. This is why Islām has made it mandatory upon us to seek provisions, in order to fulfil these rights. However, when the quest of provision turns into greed for wealth, the very purpose of acquiring wealth itself is eliminated. There are many people that spend their nights and days in yearning for wealth, without giving a second thought to their families. Wealth is a gift from Allāh s when used properly, but becomes the road to hell for many due to improper use.

- 1- Stop being greedy over this world

 Chasing and craving for this life and its luxury
- 2- Stop accumulating wealth in hoards
 You don't know for whom you are gathering your treasury¹
- 3- For you don't even know if you will die at home Or in foreign lands will death finally hit
- 4- For Indeed provisions have been destined in stone So thinking ill of people is of no benefit
- 5- A greedy person in reality is actually poor While the person with content is actually rich.

You may not even get the chance to spend your wealth, as you may die leaving your wealth for your inheritors to spend.

رَحْمَةُ اللهِ أَوْسَعُ 100- The Mercy of Allāh & is Vast

Sins are that darkness that reflect the rebellion of man against the commandments of Allāh and make him entitled to the punishment of Allāh and Fortunately, the doors of His mercy are always open, keeping the hopes of forgiveness alive for us all. Allāh himself says in the Qur'ān, "O my bondsmen who have wronged their souls! Never lose hope in the mercy of Allāh. Verily, Allāh forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful (Sūrah Zumar: 53)."

ذُنُويِي إِنْ فَكَّرْتُ فِيْهَا كَثِيْرَةٌ (1) وَرَحْمَـةُ رَبِي مِـنْ ذُنُـويِي أَوسَـعُ فَمَا طَمَعِيْ فِي مَـنْ ذُنُـويِي أَوسَـعُ فَمَا طَمَعِيْ فِي صَالِحٍ قَـدْ عَمِلْتُـهُ (2) وَ لَكِنَّـنِيْ فِي رَحْمَــةِ اللهِ أَطْمَــعُ فَانْ يَكُنْ أُجْزَى بِمَا كُنْتُ أَصْنَعُ مَلِيْكِيْ وَ مَولاَيَـا و رَبِيْ وَحَـافِظِيْ (4) وَ إِنِيّ لَــهُ عَبْــدٌ أُقِــرُ وَ أَحْضَـعُ مَلِيْكِيْ وَ مَولاَيَـا و رَبِيْ وَحَـافِظِيْ (4) وَ إِنِيّ لَــهُ عَبْــدٌ أُقِــرُ وَ أَحْضَـعُ

- 1- If I ponder over my sins, their numbers are great
 But My Lord's mercy is greater than my sins and mistakes
- 2- I have no hope in the good that I've done till today
 But in the mercy of Allāh, my hopes I place
- 3- If I am forgiven, it would be solely His grace
 Or else, the results of my deeds, I would have to then face
- 4- My Owner, Master, Sustainer and Protector, the Great acknowledging and humble am I, His feeble and lowly slave

(101) إِلَهِيْ أَجِرْنِيْ !l01- Please Save Me Lord

Piety and humility drips from our predecessors' speech and writing. Despite their eminent status, they recognized their position

as slaves of Allāh &, and submitted themselves wholeheartedly in His worship. Perhaps it was due to this piety, Allāh & preserved their words through the annals of history.

- لَكَ الْحُمْدُ يَا ذَا الْجُوْدِ وَ الْمَجْدِ وَ الْعُلاَ (1) تَبَارَكْتَ تُعْطِيْ مَنْ تَشَاءُ وَتَمْنَعُ إِلَى وَ حَلاَقِيْ وَ حَلاَقِيْ وَ حَلاَقِيْ وَ حَلاَقِيْ وَ حَلاَئِيْ وَ مَوْئِلِيْ (2) اللَّهْ لَدَى الإِعْسَارِ وَ اللَّهْ وِ أَوْسَعُ إِلَى لَيْنَ خَلَيْتُ وَ جَمَّتْ خَطِيْنَتِيْ (3) فَعَفْ وُكَ عَنْ ذَنْيِيْ أَجَلُ و أَوْسَعُ إِلَى يَكِنْ أَعْطَيْتُ نَفْسِيَ سُوْلَهَ (4) فَهَا انَا فِي أَرْضِ النَّدَامَةِ أَرْتَعُ إِلَى يَنْ فَطْيِيْ وَ فَاقَتِيْ (5) وَ أَنْتَ مُنَاجَاتِيْ الْخَفِيَّةَ تَسْمَعُ إِلَى يَعْرِيْ وَ فَاقَتِيْ (6) أَسِيْرٌ ذَلِيْلٌ خَائِفٌ لَكَ أَخْضَعُ إِلَى يَعْرِيْ مِنْ عَذَابِكَ إِنَّيِيْ أَلْفَ حِجَّةٍ (7) فَحَبْلُ رَجَائِيْ مِنْكَ لاَيَتَقَطَّعُ إِلَى وَ فَقْوِكَ يَوْمَ لا (8) بَنُونْ وَ لا مَالٌ هُنَالِكَ انْفَعَعُ إِلَى وَاعْتَلْتُ (9) وَ صَفْحُكَ عَنْ ذَنْهِيْ أَجَالُ وَأَرْفَعُ إِلَى إِلْنِيْ عَلَى دَنْهِيْ عَلَى وَمُعَلَى عَنْ ذَنْهِيْ عَلَى وَمُعَلَى عَنْ ذَنْهِيْ عَلَى اللَّهُ وَالْكَ الْمُشَقِعُ وَلَى اللَّهُ وَالْكَ الْمُشَقِعُ وَالْالَّهُ الْكَبْرَى فَذَاكَ الْمُشَقِعُ وَ سَيِدِيْ (11) تَقِيَّا قَيْتًا لَكُبْرَى فَذَاكَ الْمُشَقِعُ وَ صَلْحَ عَلْ الْكُبْرَى فَذَاكَ الْمُشَقِعُ وَ صَلْحَ عَلَى الْكُبْرَى فَذَاكَ الْمُشَقِعُ وَ صَلَى عَلَى الْكَبْرَى فَذَاكَ الْمُشَقِعُ وَ صَلَى عَلَى الْكُبْرَى فَذَاكَ الْمُشَقِعُ وَصَلَى عَلَى الْكُبْرَى فَذَاكَ الْمُشَقِعُ وَصَلَى عَلَى الْكُبْرَى فَذَاكَ الْمُشَقِعُ وَصَلَى عَلَى الْكَبْرَى فَذَاكَ الْمُشَقِعُ وَصَلَى عَلَى الْمُسَلِى فَقَاكَ الْمُشَقِعُ وَصَلَى عَلَى الْكُبْرَى فَذَاكَ الْمُشَقِعُ وَصَلَى عَلَى الْمُولِي فَعَلَى الْمُسْلِى الْمُعْلَى الْمُسْلِعُ عَلَى الْمُسْلِعُ عَلَى الْمُعْلَى الْمُسْلِعُ فَلَى الْمُسْلِعُ فَلَى الْمُسْلِعُ الْمُسْلِعُ الْمُسْلِعُ الْمُ الْمُسْلِعُ الْمُعْلِعِلَى الْمُسْلِعُ الْمُسْلِعُ ال
- 1- All Praise is for you, Oh possessor of generosity and honour, the most High The most Blessed, You give who You please, and who You wish You deprive
- 2- My Lord, my Creator, my Refuge and my Sanctuary In hardships and ease towards You I seek for security
- 3- My Lord, if plenty are the sins that I committed in my days Then much greater than my sins, is Your mercy and grace
- 4- My Lord, if I have submitted myself to my desires unchecked It does not matter, for now I am grazing the lands of regret

- 5- My Lord, You see my state, my poverty and my starvation In my Du'ā s, You listen to my silent conversation
- 6- My Lord, please protect me from your affliction and punishment,
 For I'm a scared lowly prisoner, humbled before your eminence
- 7- My Lord, if You were to punish me for a thousand years Even then my hopes in You would not disappear
- 8- My Lord, give me a taste of Your mercy and grace
 When no children nor wealth will benefit on that day
- 9- My Lord, my sins have exceeded more than a mountain in size But still Your overlooking of my sins is more vast and more high
- 10- My Lord, please award me with comfort and mercy in my lot For I have no other door, besides Yours to knock
- 11- My Lord, raise me back to life on the prophet Muḥammad's faith
 - As God-fearing, pure, and grateful, and humble slave
- 12- My Lord, do not deprive me from Your Prophet's intercession For he is the one who'll intercede, that day in Your presence
- 13- Send blessings upon him until the believers keep calling You Until they keep conversing with You, while bowing in rukū'

(102) زَادُ الْحَياةِ 102- Material Things

Life lessons should be valued by all. Sayyidunā 'Alī C was one of the wisest people in the history of Islām, and shares some lessons with us.

- قَــدِّمْ لِنَفْسِــكَ فِيْ الْحَيَــاةِ تَــزَوُّدًا ﴿1) فَلَقَــدْ تُفَارِقُهَــا و أَنْــتَ مُــوَدَّعُ وَاهْتَمَّ لِلسَّفَرِ القَرِيْبِ فَإِنَّهُ (2) أَنْأَى مِنَ السَّفَرِ البَعِيْدِ و أَشْسَعُ وَاجْعَـلْ تَـزَوُّدَكَ الْمَخَافَـةَ وَ التُّقَـى (3) وَكَأَنَّ حَتْفَكَ مِنْ مَسَائِكَ أَسْرَعُ وَاقْنَعْ بِقُوْتِكَ فَالقَنَاعُ هُـوَ الغِـنَى (4) والفَقْرُمَقْـرُوْنٌ بِمَـنْ لاَيَقْنَـعُ وَاحْدَرْ مُصَاحَبَةَ اللِّئام فَإِنَّهُمْ (5) مَنَعُوْكَ صَفْوَ وِدَادِهِمْ وَ تَصَنَّعُوا لاتُفْش سِرًّا مَا اسْتَطَعْتَ إِلَى امْرئ (6) يُفْشِى إِلَيْكَ سَرَائِرًا يُسْتَوْدَعُ فَكَمَا تَرَاهُ بِسِرّ غَيْرِكَ صَانِعًا (7) فَكَذَابِسِرِّكَ لِأَمْحَالَـةَ يَصْنعُ لاَ تَبْدَدَأَنَّ مِنْطِتِ فِي مَجْلِسِ (8) قَبْلَ السُّؤَالِ فإِنَّ ذَاكَ يُشَنَّعُ فالصَّمْتُ يُحْسِنُ كُلَّ ظَنِّ بِالفَتَى (9) وَ لَعَلَّــهُ خَــرقٌ سَـفِيْهٌ أَرْقَــعُ وَ دَعِ الْمُزَاحَ فَـرُبَّ لَفْظَـةِ مَازح (10) جَلَبَـتْ إليـكَ مَسَـاوِئاً لاتُـدْفَعُ وَ حِفَاظُ جَارِكَ لاَتُضِعْهُ فَإِنَّـهُ (11) لاَ يَبْلُغُ الشَّرَفَ الْجُسِيْمَ مُضَيِّعُ وَإِذَا اسْتَقَالَكَ ذُو الإِسَاءَةِ عَشْرَةً (12) فَأَقِلْـهُ إِنَّ ثَـوَابَ ذَلِـكَ أَوْسَـعُ وَ إِذَا ائْتُمِنْتَ عَلَى السَّرَائِرِ فَأَخْفِهَا (13) وَاسْتُرْ عُيُوبَ أَخِيْكَ حِيْنَ تَطَلَّعُ لاتَجْسِزَعَنَّ مِسِنَ الْحُسِوَادِثِ إِنَّمُسا (14) خَرْقُ الرِّجَالِ عَلَى الْحُوَادِثَ يَجْزَعُ وَ أَطِعْ أَبَاكَ بِكُلِّ مَا أُوصَى بِه (15) إِنَّ الْمُطِيْعِ أَبَاكُ لِإِيْتَضَعْضَعْ
- 1- In this life, collect such things that will benefit you after you die
 - For life will just leave you, while you're still saying goodbye
- 2- Give importance to the journey coming soon, please For it is farther than the farthest of journeys

- 3- Make Taqwā and the fear of God the luggage of your lives As if death may seize you, before the evening arrives
- 4- Be grateful of what you have, for content is wealth truly While poverty has been joined with discontent eternally
- 5- Avoid the company of the wretched, avoid making them your friends

 For they will not include you in their love, they will just pretend
- 6- In front of such a person your secrets never uncover Who discloses before you the secrets of others
- 7- The way you see him sharing the secrets of others openly In the same way, he will deal with your secrets definitely
- 8- In a gathering, do not be the one to start the conversation Without being asked, as that is a taboo in the nation
- 9- Silence creates a good impression for a young man in society Even though if he is a foolish imbecile in reality
- 10- Futile jokes should rather be abandoned and ditched At times they cause such harms, that can never be fixed
- 11- Fulfil your neighbour's rights, do not forego them carelessly For one who does so, will never reach the heights of nobility
- 12- If the one who wronged you, apologizes for his mistakes Then forgive him, because surely its reward is great
- 13- When you are trusted with a secret, then never reveal it Upon finding your brother's fault, forever conceal it
- 14- Do not completely break down, at the advent of calamities For only the foolish break, at the face of adversities
- 15- Obey every single command, that your father says For loss is never suffered, if his father one obeys

قافية الفاء

طَلَبُ الْعَلاَءِ (103) 103- In Search of Greatness

Nobility demands certain qualities and hence is not written in the destiny of all. A person who is striving to attain this quality must understand that justice and kindness are the most fundamental of its prerequisites. Additionally, a noble person must also practice patience with the wretched and let fate return the equilibrium of life. For if life is a climb towards self-reform, well then nobility is at the top of the ladder.

- 1- If you desire a noble status and reverence Then hold firm onto justice and beneficence
- 2- If someone treats you with malice and malevolencethen upon time you should be placing your confidence For time is more than enough to take your revenge

(104) الْكُوْفَةُ 104- Kūfah

The entire Muslim Ummah is indebted to Kūfah as much of our knowledge is based in this blessed city. During the caliphate of $Al\bar{\imath}$ C, Kūfah was established as Dar al-Khilāfah, and hence many eminent Ṣaḥābah established themselves there. This exalted city is a major part of Islamic history.

- 1- Our stay in Kūfah, is ever so wondrous and nice!

 It is a levelled, soft land, well-known and recognized
- 2- As our well-fed camels enter, late at night Good morning to you! May you stay beloved in our sight

(105) الطَّرِيقُ الْمَخُوفُ 105- The Dangerous Path

Our modern and advanced world thrives in making all aspects of our lives as safe as possible. We refuse to use objects until they pass safety regulations, and take every precaution before taking any step in life. If only we applied this great quality in matters of religion as well. For the Holy Prophet S has said, "An intelligent person is he who controls his desires, and works for his afterlife, while a foolish person is he who makes himself subservient to his heart and desires, and keeps hopes in Allāh.1" (Tirmidhī)

1- Oh Sinner, do not despair

For your Lord is most gracious indeed

2- Don't leave this world unprepared

For the path is quite dangerous indeed

¹ This means that not only does this person not work to prepare for the afterlife, he also stops himself from changing due to his false hopes in Allāh.

(106) حَسنَةُ الْمُوتِ 106-The Benefits of Death

How strange is it that we find some of our pious predecessors and elders actually waiting for the arrival of death. But then again, can a lover really be blamed for longing to meet the beloved? These were the people who had freed their souls from the attachment of life, and had submitted themselves in the love of Allāh &.

- جَزَى اللهُ عَنَّا الْمُوتَ خَيْرًا فَإِنَّهُ (1) أَبَـرُ بِنَا مِـنْ كُـلِّ شَـيءٍ وَأَرْأَفُ يُعَجِّلُ تَغْلِيْصَ النَّفُوسِ مِنَ الأَذَى (2) وَ يُدْيِيْ مِنَ الدَّارِ الَّتِي هِيَ أَشْرَفُ
 - 1- On our behalf, may Allāh greatly bless death

 Towards us, it is most merciful and kind
- 2- For it quickly ends the soul's pain and distress

 Takes them to their home, which is divine and sublime

قافية القاف

(107) الرِّضني 107- Contentment

Contentment is the greatest wealth that a person can possess, because even a great treasure can feel like poverty without content. A believer remains happy and prosperous. He thanks Allāh & for his present, and trusts Allāh with regards to his future. This makes contentment a major ingredient in the recipe of success.

- 1- With what Allāh has written in my fate, I am pleased I leave my matter upon my Creator's decree
- 2- In the past, so beautifully he treated me So He shall treat me in the future, similarly

إِنْطِلاَقُ الدُّنْيَا (108) The Departure of This World

Many people, even in this modern day and age, perceive that the Earth will remain forever, and the system of life upon it will never cease. The reality is that the world is but a creation of Allāh. Soon everything will be destroyed on the Day of Judgment, whether these people choose to believe it or not. The rules of the universe are dependent upon the decree of its Creator, not upon the fabricated whimsies and philosophies of its people.

فَلاَ اللَّهٰنَا بِبَاقِيمةٍ لِحَيِّ (2) وَلاَ حَيٌّ عَلَى الدُّنْيَا بِبَاقِ

- 1- I think the world will announce soon, that its going away
 - Its packed and ready, now it should be going any day
- 2- For the sake of the living, it will not continue to stay Neither for the sake of this world, will the living remain

(109) أُفِّ عَلَى الدُّنْيَا 109- Woe to the World!

The world can prove to be quite difficult at times. A Muslim's heart is never attached to this world, and is always longing for paradise. Compared to his destined home, this abode is worse than a prison. Our beloved Prophet has said, "The world is heaven for the disbeliever, and a prison for a believer." (Muslim)

- 1- Woe upon the world, and all its things and objects
 For it has only been created, to cause pain and distress
- 2- Its grief does not give you, even a second's rest Neither for the king, nor for his common subjects

نُدْرَةُ الصَّدَاقَةِ (110) المُدْرَةُ الصَّدَاقةِ (110- Rarity of Friendship

Searching for friends is like searching for diamonds. Perhaps a rare find may result in a diamond, while most are simply just rocks.

تَغَرَّبْتُ أَسْأَلُ مَنْ عَنَّ لِيْ (1) مِنَ النَّاسِ:هَلْ مِنْ صَدِيْقٍ صَدُوقِ فَقَـالُوا:عَزِيْزَانِ لاَ يُوْجَـدَانِ (2) صَدِيْقٌ صَدُوقٌ و بَيْضُ الأَنُوقِ

- 1- I left the house, and asked everybody this "Is there such a thing, as true friendship?"
- 2- They said, "two rare things, that barely exist A true friend and an egg of a phoenix1"

¹ The Arabic literally translates as "A true friend, and an egg of an Egyptian vulture (Neophron percoperus)." To call something rarer than the egg of an Egyptian vulture, is used to describe the scarcity of something.

قافية اللام

خِصَالُ السَّادَةِ (111) خِصَالُ السَّادَةِ (111) 111- Qualities of the Noble

Nobility is a quality acquired after acquiring many characteristics and qualities. Sayyidunā 'Alī C gives us all the qualities needed, while traversing upon the path to nobility.

- 1- I thank Allah for the qualities

 He fixed with the people of nobility
- 2- Holding firm to patience and constancy being free from all pride and vanity, guarding and defending of dignity and openly spending in charity

العِلْمُ و الْمَالُ (112) العِلْمُ و الْمَالُ (112- 'Ilm (Knowledge) and Wealth

People often associate a life of poverty with those that wish to study the field of Islamic knowledge. Many people restrain from studying $D\bar{\imath}n$ for this exact reason. Sayyidunā 'Al $\bar{\imath}$ C puts such people in perspective with the following poem.

رَضِيْنَا قِسْمَةَ الْجُبَّارِ فِيْنَا (1) لَنَا عِلْمٌ و لِلْجُهَّالِ مَالُ

فإنَّ الْمَالَ يَفْنَى عَنْ قَرِيْبِ (2) وَ إِنَّ العِلْمَ بَاقٍ لايُسْزَالُ

- 1- We're pleased with what Allāh has destined and ordained We have 'Ilm, while wealth is what the ignorant obtained
- 2- All their wealth will soon finish away in vain
 While the 'Ilm will not leave, it will forever remain

سَبِيْلُ النَّبِيِّ S سَبِيْلِيْ (113) سَبِيْلِيْ 113- The Path of the Nabī, is My Path

Striving in the path of Allāh & requires a person to put his life on the line in order for the truth and word of Allāh & to prevail. This is much harder said than done, and can only be accomplished by those that place their trust in their Creator Allāh &, and tread the Sunnahs of His Prophet Muḥammad S.

- 1- The drink of death is such that it has to be drunk someday So don't fear, stop worrying, get ready, and start to pack
- 2- Āminah's son Muḥammad is truthful in what he says For he did once say on the angel Jibrā'īl's behalf
- 3- Let loose the reigns, do not fear the obstacles in your way For Allāh will send upon our enemies an exemplary wrath

4- In Allāh and Aḥmad¹, I place my utmost trust and faith For my path is closely interlinked with the Prophet's path

الصَّبْرُ عَلَى الْخُطُوبِ (114) الصَّبْرُ عَلَى الْخُطُوبِ 114- Patience Upon Calamities

No one enjoys a perfect life. Life is a journey upon which problems are planted at every turn. The weak panic upon the arrival of problems, and are unable to cope and persevere. While the strong persist, and calmly think of solutions.

- 1- Have patience, when the calamities of time come and strike For problems are all that is contained in the nights
- 2- Everything that the times bring, simply end real quick So why get worked up, over something that will finish

زَوَالُ الْخُلاَّنِ و شَكْوَى الزَّمَانِ 115. The Mourning of Time Upon The Loss of Friends

We usually end up attaching ourselves with certain such people that we cannot imagine living without. Then death ultimately comes and takes them away, and reminds us of the truth that nothing remains in this world. All that man can do then is to hope to meet them in the hereafter. It is said that the following poem was said by Sayyidunā 'Alī C for his wife Sayyidah Fāṭimah D.

^{1 &}quot;Aḥmad" is one of the names of the Prophet S. This is also the name which was used for him in the original text of the bible.

- 1- I feel that the problems of the world upon me are great And its dweller forever remains in a sickly state
- 2- Does the young man wish his beloved could forever stay? However death is the sole path that the beloved takes
- 3- Death is inevitable, certain is the decay
 After your loss, I won't live much longer anyway
- 4- Each time two friends gather, they have to separate
 Before death, short is every moment, short is every day
- 5- Losing friends, one after another, when they pass away is clear proof that no friend ever lasts, no friend ever stays
- 6- And finally, on the day in which my death will take place The mourning of the wailers¹ will give little benefit that day
- 7- For soon my mention would be avoided, my love erased and after my demise, my friendship will soon be replaced

¹ It was a pre-Islamic practice of the Arabs to hire professional wailers at the funeral of a person. These were women who would force themselves to cry, which would make others cry as well, in order to show that the deceased was loved and will be missed by all.

(116) إنَّ مَعَ الْعُسْرِ يُسْراً 116-With Hardship Comes Ease

Hardship is a disease which cannot be prevented. It can be cured however, by patiently keeping faith in Allāh &, and by calmly working towards a solution. This is the only remedy to this continuously occurring disease.

- الاَ فَاصْبِرْ عَلَى الحُدَثِ الجُلِيْلِ (1) وَدَاوِ جَوَاكَ بِالصَّبْرِ الجُمِيْلِ وَلاَ تَجْلَنْ وَ إِنْ أَعْسَرْتَ يَوْمًا (2) فَقَدْ أَيْسَرْتَ فِي الرَّمَنِ الطَّوِيْلِ وَ لاَ تَيْسَأَسْ فَإِنَّ اللهَ يُعْسِيْ مِسِنْ قَلِيْلِ وَ لاَ تَيْسَأَسْ فَإِنَّ اللهَ أَوْلَى بِالجُمِيْسِلِ وَ لاَ تَطْنُنْ بِرَبِّكَ عَيْسِرَ حَيْرٍ (4) فسيإنَّ اللهَ أَوْلَى بِالجُمِيْسِلِ وَ لاَ تَطْنُنْ بِرَبِّكَ عَيْسِرَ حَيْرٍ (4) فسيإنَّ اللهَ أَوْلَى بِالجُمِيْسِلِ وَ إِنَّ اللهَ أَوْلَى بِالجُمِيْسِلِ وَ إِنَّ اللهَ أَصْدَقُ كُلِّ قِيْلِ وَ إِنَّ اللهَ أَصْدَقُ كُلِّ قِيْلِ فَلْ اللهِ أَصْدَقُ كُلِّ قِيْلِ فَلَى اللهَ قُولُ اللهِ أَصْدَقُ كُلِّ قِيْلِ فَلْ اللهِ أَنَّ المُعْشُولِ وَلَى اللهَ أَنَّ المُعْشُولِ وَكَيْ المُعْشُولِ وَكَمْ مِنْ رَحِيْتَ سَلْسَيِيْل وَكُمْ مِنْ مُؤْمِن قَدْ جَاعَ يَوْمًا (7) سَيُرُوى مِنْ رَحِيْتَ سَلْسَيِيْل
 - 1- Be patient upon the greatest of calamities

 Treat grief with the medicine of patience, beautifully
 - 2- Why worry over just one day of insolvency? After passing a lifetime of wealth and serenity
 - 3- Do not lose hope, for despair is infidelity
 Soon Allāh will enrich you with boon and prosperity
 - 4- Think nothing but good of Allāh, the Almighty
 Of our utmost gratitude, Allāh is more than worthy
 - 5- Indeed hardships are followed by comfort and ease And the word of Allāh is the most truthful speech
 - 6- If provisions were gained through intellectuality
 Then the intelligent would have all the prosperity

7- For a day, how many believers have stayed hungry Only to be rewarded by the drink of Salsabeel¹

طِلُّ زَائِلٌ (117) طِلُّ زَائِلٌ 117- A Declining Shade

Although we hold onto our lives with every fibre of our strength and dream for a long future ahead, its reality is actually quite temporary. It does not have much to offer, except momentary pleasures and false promises. It takes a wise person to realize the reality of this world, and work towards the afterlife.

- 1- The example of the world is like a declining shade or like a guest, that spends the night and makes his way
- 2- Or it's like a dream, that one sees while one sleeps at night or upon a hopeful horizon, it's like the lightning that strikes

العَقْلُ وَ الْجَهْلُ 118- Intellect and Ignorance

To hope for the best, and to prepare for the worst, has always been the motto of the wise. One should never trust the future, and should foresee calamities before they come. For it is not in a person's power to protect himself from calamities. However, he does have the power to apprehend them and have solutions ready in place before their arrival.

¹ The name of a spring in Paradise.

- فَإِنْ نَزَلَتْ بَغْتَةً لَمْ يَسَرُعْ (2) لِمَاكَانَ فِيْ نَفْسِهِ مَشَّلاً وَأَى الأَمْرَ يُفْضِيْ إِلَى آخِرٍ (3) فَصَـــيَّرَ آخِــرَهُ أَوَّلاً وَ فَصَــيَّرَ آخِــرَهُ أَوَّلاً وَ فُو الْجُهْـلِ يَامُنُ أَيَّامَـهُ (4) وَيَنْسَى مَصَارِعَ مَنْ قَدْخَلاً
- فَإِنْ بَدَهَتْهُ صُرُوفُ الزَّمَانِ (5) بِــبَعْضِ مَصَـــائِبِهِ أَعْـــوَلاَ ـَــاً نْ قَــاً وَالْـُــُـنُهُ فَـــنَهُ لِــــــ (6) بِـــبَعْضِ مَصَـــائِبِهِ أَعْـــوَلاَ
- وَ لَوْ قَدَّمَ الْحَزْمَ فِي نَفْسِهِ (6) لَعَلَّمَـهُ الصَّبْرَ عِنْـدَ الـبْلاَ
- 1- A smart person apprehends all calamities

 Even before they commence
- 2- So upon sudden problems he doesn't worry For he had predicted them
- 3- He thinks through each matter till its end, carefully So his first step starts from the end
- 4- While a foolish person is satisfied with life

 The ruin of the ones that passed, he forgets
- 5- Therefore when the calamities of time suddenly strike
 His weeping is intense
- 6- If only he had dealt with caution and foresight

 During tough times it would have taught him
 patience

إقْبَالُ الدُّنْيَا [119] إقْبَالُ الدُّنْيَا 119- Success in This World

To have wealth and worldly means is a wondrous thing when it is coupled with the obedience of Allāh &, and is spent on the right means. Allāh & says in the Qur'ān: "The likeness of the money of those who spend in the way of Allāh & is like a grain which grows seven ears, in every ear (there are) hundreds of grains (Similarly whatever a person spends gets multiplied 700 times.). Allāh & increases (even more than 700) for those whom He wills.

Allāh & is All Embracing, All Knowing. (Sūrah Baqarah, verse 261)"

- مَا أَحْسَنَ اللَّهُ نَيَا و إِقْبَالْهَا (1) إذَا أَطَاعَ اللهَ مَـنْ نَالْهَـا
- مَنْ لَمْ يُواس النَّاسَ مِنْ فَصْلِهِ (2) عَـرَّضَ لِلإِذْبَارِ إِقْبَالْهَا
- فَاحْـذَرْ زَوَالَ الفَصْـل يَا جَـابِرُ (3) وَ أَعْطِ مِنْ دُنْيَاكَ مَنْ سَـالْهَا
- فَإِنَّ ذَا الْعَرْشِ جَزِيْلُ العَطَا (4) يُضْعِفُ بِالْحَبَّةِ أَمْثَالَكَ الْعَلْا
- وَ كَمْ رَأَيْنَا مِنْ ذَوِي ثَرْوَةٍ (5) لَمْ يَقْبَلُوا بِالشُّكْرِ إِقْبَالْهَا
- تَاهُوْا فِيْ اللَّهُ نَيْا بِأَمْوَالِحِمْ (6) وَ قَيَّدُوا بِالبُّحْلِ أَقْفَالَهَا
- لَـوْ شَـكَرُوْا النِّعْمَـةَ جَـازَاهُمُ (7) مَقَالَـةَ الشُّـكُرِ الَّـتِيْ قَالَمَـا
- لَـــئِنْ شَـــكَرْثُمْ لأَزِيْـــدَنَّكُمْ (8) لَكِنَّمَــاكُفْـــرُهُمُ غَالهَــا
- 1- Success of this world is so wonderful and great When its possessor listens to Allāh and Obeys
- 2- One who does not benefit the people with his wealth Ends up presenting downfall to his success
- 3- Oh Jabir¹! Beware losing it in the future and collapse And give from your wealth to the one who asks
- 4- The owner of the throne is quite giving, Indeed For he multiplies the investment of every seed
- 5- I can think of many rich people with affluence
 Who failed to link its coming with gratitude and content
- 6- Because of their wealth, they became lost and astray With locks of miserliness they locked their wealth away
- 7- If they were grateful, Allāh would reward them then
 As His book has said about thanks and acknowledgement
- 8- "If you're thankful, I will definitely increase"
 While their ungratefulness caused their success to be seized

¹ This may refer to Jābir bin 'Abdullāh al-Anṣārī, or towards the literary translation of Jabir, which is an oppressor or a tyrant.

(120) صُنْدُوْقُ الْعَمَلِ 120- The Chest of Deeds

The grave is likened to a chest of deeds. Whatever actions you have already placed shall give benefit, while no future actions will be accepted. Our deeds are the only thing that we have left after our death, because it's the only currency that shall be accepted in that realm.

- 1- Oh you who is busy with worldly life!

 Hoping for a long life has you deceived
- 2- Death tends to have quite a sudden strike While the grave is just a chest of deeds

آفَاتُ الإنْسَانِ (121) آفَاتُ الإنْسَانِ 121- Misfortunes of Man

Humans are a concoction of flaws and errors; many of which are permanent and we do not possess the capability to change them. However, we also contain such shortcomings that can be removed through a little consideration and determination. The following poem highlights few such shortcomings in order to pave the path to self-reform.

- 1- The worst of misfortunes, is for a man to be miserly
 Yet worse than that, is the delaying of promises constantly
- 2- What good is a promise, if it is just lies and trickery? What good is your word, if from actions it is empty
- 3- If you are intelligent, but from 'Ilm' you are deprived and free It's like being deprived of shoes, although you have feet
- 4- For the intellect, the human body is but a sheath

 And a sheath without a sword is quite worthless indeed

(122) تَبَدُّلُ الأَحْوَالِ 122- The Turning of Tides

Mankind, especially since the industrial revolution, has dedicated its life to the yearning and accumulating of wealth. Although, we were created in order to dedicate our life to the building of our permanent abode, like little children we covet and strive in the accumulation of temporary benefits in this game called life.

- 1- Imagine, wealth and riches gather at your feet But even then, would it still not have to cease?
- 2- Then why desire such things that will not remain behind Such things that quickly change, by the changes of time

¹ Knowledge of Islām

ذُلُّ السُّوَّ الِ (123) 123- The Humiliation in Asking Others

Our beloved Prophet, Muḥammad S made his companions take an oath to never ask their needs from creations. A Muslim only turns to his Lord, Allāh &, for everything in his life. And Allāh & is more than enough to see to his needs.

- 1- The rocks, from mountain tops, are an easier weight¹
 Than carrying the weight of the favours of others on me
- 2- People tell me, earning money causes disgrace I reply that there's disgrace in asking for ones needs
- 3- Groups and groups of people I did investigate
 But like the one who cheats people's wealth I did not see
- 4- The bitterness of all things I have had to taste
 But asking from others is the most bitter indeed
- 5- I never knew of something more dreadful and grave As the gossiping of people, when it comes to speech

¹ The reader should slightly pause at the commas in this sentence in order to properly pronounce the rhymes.

أَثْمَنُ مِنَ الدُّنْيَا أَثْمَنُ مِنَ الدُّنْيَا 124- More Valuable than the World

Everything in the world has to do with cause and effect. Then what would be said about our belief in the most basic of Islamic teachings, which fails to cause an effect in our practical lives. The following are just a few of those beliefs.

فَإِنْ تَكُنِ اللَّرْزَاقُ حَظَّا وَ قِسْمَةً (1) فَإِنَّ ثَسَوَابَ اللهِ أَعْلَى و أَنْبَالُ وَ إِنْ تَكُنِ الأَرْزَاقُ حَظَّا وَ قِسْمَةً (2) فَقِلَّةُ حِرْصِ الْمَرْءِ فِي الْكَسْبِ أَجْمَلُ وَ إِنْ تَكُنِ الْأَمْوَلُ لِلتَّرُكِ جَمْعُهَا (3) فَمَا بَالُ مَسْرُوكِ بِهِ الْحُرُّ يَبْخَلُ وَ إِنْ تَكُنِ الأَمْوَالُ لِلتَّرْكِ جَمْعُهَا (3) فَقَتْلُ امْرِيءٍ لِلهِ بِالسَّيْفِ أَفْضَالُ وَ إِنْ تَكُنِ الأَبْدَانُ لِلْمَوْتِ أُنْشِئَتْ (4) فَقَتْلُ امْرِيءٍ لِلهِ بِالسَّيْفِ أَفْضَالُ

- 1- If the world is considered as precious and fine
 Then Allāh's reward is more exalted in eminence
- 2- If provisions have been destined and fated in time

 Then how beautiful is to abandon greed in its quest
- 3- If wealth is amassed just to be left behind

 Then why be miserly in something, that's meant to be left

 If our bodies have been created, only to die

 Then to be martyred in Allāh's path is certainly the best

زَلَّةُ اللِّسَانِ 125- A Slip of the Tongue

The tongue is the only organ in the human body which may directly be used in order to communicate with others. It is a blessing of Allāh , which unfortunately drags many men into the grip of shame and regret. Speech is like an arrow. Its shot can never be

retracted.

فَ لاَ تُكْشِرَنَّ القَـوْلَ فِي غَـيْرِ وَقْتِـهِ (5) وَ أَدْمِنْ عَلَى الصَّمْتِ الْمُزَيِّنِ لِلْعَقْلِ يَمُوْتُ الْمَرْءُ مِنْ عَشْرَةِ بِلِسَانِهِ (6) وَ لَيْسَ يَمُوْتُ الْمَرْءُ مِنْ عَشْرَةِ الرِّجْلِ يَمُوْتُ الْمَرْءُ مِنْ عَشْرَةِ الرِّجْلِ وَلَيْسَ يَمُوْتُ الْمَرْءُ مِنْ عَشْرَةِ الرَّجْلِ وَلَاتَـكُ مِبْقَاقًا لِقَوْلِـكَ مُفْشِـيًا (7) فَتَسْتَجْلِبَ البَغْضَاءَ مِنْ زَلَّةِ النَّعْل

- 1- At inappropriate times, do not speak

 Hold firm to silence, it complements your intellect
- 2- Men never die by the slip of their feet

 Whereas a slip of a tongue, can cause a young man's

 death
- 3- Don't disclose your secrets, don't spread your speech As a single slip can attract enmity and detest

(126) الشَّبَابُ وَ الشَّيْبُ 126- Youth and Old Age

Youth is referred to as a time of health, strength and beauty. On the other hand, old age is often associated with wisdom, piety and intellect. Each has its own benefits, and each is equally as beloved to Sayyidunā 'Alī C.

- 1- Welcome, welcome oh arriving guest!

 And to the departing beloved I bid goodbye
- 2- Without any remains my youth just left
 As if it was always there, old age settled inside

- 3- Old age, like the morning is manifest
 While youth is like the full moon that set and passed by
- 4- Both of you may Allāh reward and bless
 Wondrous is that which left, wondrous is that which
 arrived

الْحَمْدُ لِلهِ (127) 127- Alhamdulillāh

The help of Allāh was forever alongside the Prophet S and his companions. This was attained through dedication to the Dīn of Allāh &, and firm conviction and trust upon Allāh &. It was this help that took these men from being tortured by the Quraysh, to the thrones of castles throughout the world.

- الْحُمْدُ لِلهِ الْجُمِيْدِ الْمُفْضِلِ (1) الْمُسْبِع الْمُوْلِيُّ الْعَطَاءِ الْمُجْزِلِ
- شُكْرًا عَلَى قَكْيْنِهِ لِرَسُوْلِهِ (2) بِالنَّصْرِ مِنْهُ عَلَى الْبُغَاةِ الجُهَّالِ
- كَمْ نِعْمَةٍ لاَ أَسْتَطِيْعُ بُلُوغَهَا (3) جُهْدًا وَ لَوْ أَعْمَلْتُ طَاقَةً مِقْوَلِيْ
- للهِ أَصْبَحَ فَضْلُهُ مُتَظَاهِرًا (4) مِنْهُ عَلَىَّ سَأَلْتُ أَمْ لَمُ أَسْأَلِ
- قَدْ عَايَنَ الأَحْزَابُ مِنْ تَأْيِيْدِهِ (5) جُنْدَ النَّبِيّ بِذِي الْبَيَانِ الْمُوْسَل
- مَا فِيْهِ مَوْعِظَةٌ لِكُلِّ مُفَكِّرٍ (6) إِنْ كَانَ ذَا عَقْلِ وَ إِنْ لَمْ يَعْقِلِ
- 1. All praise is for Allāh, the beautiful, the beneficent The One whose favours are plenty, and His gifts are abundant
- 2. We're grateful that you made your Prophet dominant Against such treacherous rebels that were ignorant
- 3. How many are such bounties and favours of yours With all my strength, I'm unable to thank you for

- 4. Upon me, Allāh's favours are apparent, always Whether or not I actually ask Him for this grace
- 5. Your help was witnessed by the armies of the nations
 For the army of the Prophet, sent with your final revelation
- In that is a lesson for the one who reflects Regardless of being smart, or being void of intellect

(128) الزَّادُ الْمُبَاحُ 128 - Eating Allowed

There once was a time when Muslims were known for their hospitality. Our ancestors would search the streets for travellers in order to take them home as their guests. The host is required to provide whatever he may possess, while the guest is required to be pleased with whatever the owner has. This is just one example of the balanced commandments of Islām.

- 1. My house is an abode for anyone that arrives My food may be eaten, by anyone who likes
- 2. Whatever we possess I readily provide

 Though vinegar and bread, be my only supplies
- 3. Pleased with what I have, are the noble and dignified While with my simple food, the wretched are not satisfied

تَحْصِيْلُ الْعِلْمِ (129) مَحْصِيْلُ الْعِلْمِ (129- 129- Attaining Knowledge

The books of Ḥadīth are filled with the benefits of pursuing Islamic knowledge. Knowledge elevates a person's rank in the sight of Allāh . But this knowledge is not to be attained by the lazy, for this knowledge is only acquired by burning the midnight lamp.

- 1. If by merely desiring this knowledge could be possessed Then upon this world, no ignorant would exist
- 2. Work hard. Do not become lazy, and careless
 For the outcome of the lazy, is of lament and regrets

(130) أَتْبَاعِيْ 130- My Followers

Every leader needs a strong force to support him in the battlefield. This force has to be able to jump into the flames of war, by a mere signal from their leader. Sayyidunā 'Alī C describes the men that he led into war.

1. Like the young and old of a jungle lion pack
Is the morn of the armies equipped with striking swords
that flash

- 2. They cut necks upon necks and launch strikes when they clash
 Upon the morn of the fight, while facing combat
- 3. The cowards they disgrace, the liars they attack
 They quench their spears, from the blood of fallen necks at
 last

صَبْرُ الْفَتَى صَبْرُ الْفَتَى 131 - The Patience of the Young

Youth is an age of health and strength. In these years, one should strive to build their character and attain skills, rather than resort to the modern-cultured life of extravagance which has victimized many of our youth today.

- A young man's patience upon poverty, makes him noble and great
 For a young man to spend upon his desires, leads to disgrace
- It's enough for him to live with little means, in a simple state
 Bread equals an entire meal for the hungry, it's enough to satiate

كِذْبُ الْمُنَجِّمِيْنَ (132) 132- Lies of Astrologers

The universe and everything it contains is the creation of Allāh \$\mathbb{\omega}\$, and hence nothing can harm us once we submit ourselves before Allāh \$\mathbb{\omega}\$. Unfortunately today, even in the modern age, many portions of our Ummah worldwide have fallen into the traps of various fortune-tellers, liars and cheaters. For when people leave the obedience of the Creator, He leaves them at the mercy of His creation.

- 1. A foolish astrologer tried to scare me one day About Mars returning to cross Aries once again
- 2. I said to spare me the lies they estimate away
 According to me Mars and Saturn are quite the same¹
- 3. I protect myself from all problem, whenever I pray In my Almighty Creator's and Provider's name

رِثَاءُ أُمِّ الْمُؤْمِنِيْنَ خَدِيْجَةَ (D) وَأَبِيْ طَالِبٍ 133 – In Memory of the Mother of the Believers Sayyidah Khadījah D, and Abū Tālib

The entire Ummah is indebted by the aid that was provided by Our Mother, Sayyidah Khadījah D and Abū Ṭālib in the early days of Islām. They became the backbone of our beloved Prophet S, and put everything on the line for his support.

¹ They are both creations of Allāh, and do not influence our lives.

- أَعَيْنِيَّ جُودَا بَارَكَ اللهُ فِيْكُمَا (1) عَلَى هَالِكَيْنِ لاَيُرَى هُمَا مِثْلاً عَلَى سَيِّدِ البَطْحَاءِ وَ ابْنِ رَيْسِهَا (2) وسَيِّدَةِ النِّسْوَانِ أَوَّلِ مَنْ صَلَّى عَلَى سَيِّدَةِ النِّسْوَانِ أَوَّلِ مَنْ صَلَّى مُهَذَّبَةٌ قَدْ طَيَّبَ بَاللهُ خِيْمَهَا (3) مُبَارَكَةٌ وَ اللهُ سَاقَ لَهَا الفَضْلاَ لَقَدْ رَعَيَا إِلاَّ لَقَدْ رَعَيَا إِلاَّ لَقَدْ رَعَيَا إِلاَّ لَقَدْ رَعَيَا إِلاَّ
 - In crying over such two people, may my eyes be blessed To this day, whose equivalent cannot be found as yet
 - 2. The son of Makkah's leader, who also lead it in his days
 And the leader of women, the first woman to have prayed
- 3. Cultured, for Allāh had purified her natural state Blessed, for Allāh had showered her with His grace
- 4. They assisted the cause of Allāh, and Muḥammad's faith Against the enemies of this Dīn, the only to rise to its aid

(134) طَلْحَةُ وَ الزُّبَيْرُ (E) طَلْحَةُ وَ الزُّبَيْرُ (134 – 134

In the Khilāfah of Alī C, a dispute broke out amongst him and some of the Ṣaḥābah of the Holy Prophet S.Both parties are our elders in Islām, and we have no place to rebuke or disgrace any of them.

- 1. The day in which Talḥa and Zubayr, caused me grief Was a very long and harsh day for me, indeed
- 2. They oppressed me, and it's known to the Almighty
 That I don't allow the oppression of His creation before me

(C) شَهَادَةُ عَمَّارِ بْنِ يَاسِرِ (T) 135 – At the Martyrdom of 'Ammār Bin Yāsir

Sayyidunā Alī C had to face the loss of many of his friends and companions. He said the following verses, when 'Ammār Bin Yāsir C was martyred.

- Listen oh death, you're such that you won't leave me in the end Give me a second's break, for you have left none of my friends
- 2. I see you're constantly after the ones close to my heart As if you're following them, and they've already been marked

اِرْجَافُ الْمُنَافِقِيْنَ (136) إِرْجَافُ الْمُنَافِقِيْنَ 136 – Mischief of the Hypocrites

When the Holy Prophet S departed for the battle of Tabūk, he left Sayyidunā 'Alī C behind, in order to look after his noble family. The hypocrites seized this opportunity and started putting doubts and lies in the mind of Sayyidunā 'Alī C. Upon hearing this, Sayyidunā 'Alī C quickly rushed to the Prophet S. When the Prophet S saw him, he said, "Are you not pleased to take the same position with me that Hārūn took with Mūsa. Except no prophet will come after me." Sayyidunā 'Alī C constructed the following poem to narrate this incident.

- 1. May Allāh remove from His mercy the hypocrites And the people of rumours, deception and tricks
- 2. They told me, I'm detested by the Prophet of mine And hence he has left me amongst the ones left behind
- 3. He did it in order to shun me and let me go Whilst in reality the Prophet had not done so
- 4. So, equipped with my sword dangling from around my neck Towards the merciful, judge and decider I left
- 5. Softness just took over his heart upon seeing me And like a brother he inquired from me lovingly
- 6. "Please do tell me, who is the cause for you to arrive" So I told him, it's the jealous corrupt and their lies
- 7. "Unlike them you are my brother'" was his reply Like Hārūn was to Mūsā 1, so do not agonize

¹ Mūsā had left Hārūn behind when he took the journey to the Mountain of Tūr, in order to get the Torah.

(137) الشَّجَاعَةُ وَ الكَرَمُ 137 – Bravery and Generosity

A Muslim is well-balanced and acts according to the situation. When fighting for the truth, he persists with bravery, while his lifestyle is of kindness and generosity.

- أَنَا الصَّقْرُ الَّذِيْ حُلِّثْتَ عَنْهُ (1) عِنَاقُ الطَّيْرِ تَنْجَدِلُ الْجِدَالاَ وَ قَاسَيْتُ الْحُرُوْبَ أَنَا ابْنُ سَبْعٍ (2) فَلَمَّا شِبْتُ أَفْنَيْتُ الرِّجَالاَ فَلَمْ تَدَعَ السُّيُوْفُ لَنَا عَدُوًّا (3) وَلَمْ يَدَع السَّخَاءُ لَدَيَّ مَالاً
- I am that hawk, about whom you were told That defeats all other birds of prey by itself
- 2. Since seven, I have endured the hardships of war On reaching my youth, with many men in combat I dealt
- 3. No enemy has remained standing in front of our swords While generosity has left me, with none of my wealth

قافية الميم

(138) الرَّايةُ الْحَمْرَاءُ 138 – The Red Flag

In wars, the battalions are often distributed by tribes. Hand in hand, they fight the enemy and rebuke them for the evil they have caused. Sayyidunā 'Alī C dedicates this poem to the tribes that fought along his side.

لَنَ الرَّايِ أَ الْحُمْ رَاءُ يَخْفِ قُ ظِلُّهِ (1) إِذَا قِيْلَ قَلِّمْهَا حُصَيْنُ! تَقَلَّمَ الْمَاهِ إِذَا مَا كَانَ يَوْمُ كَرِيْهَ إِلَى الْوَغَى (3) أَيْ فِيْ الْالْاَعِ وَالْكُمَاةِ تَعَمْعُمَا وَ أَحْزَمَ صَبْرًا حِيْنَ يُدْعَى إِلَى الْوَغَى (3) إِذَا كَانَ أَصْواتُ الكُمَاةِ تَعَمْعُمَا وَ أَحْزَمَ صَبْرًا حِيْنَ يُدْعَى إِلَى الْوَغَى (3) إِذَا كَانَ أَصُواتُ الكُمَاةِ تَعَمْعُمَا وَ قَدْ صَبَرَتُ عُكُّ وَ لَخْمٌ وَحِمْيَرٌ (4) لِمَدْحِجَ حَتَّى أَوْرَثُوهَا التَّنسَدُمَا وَ قَدْ صَبَرَتُ عُكُّ وَ لَخْمٌ وَحِمْيَرٌ (4) لِمَدْحِجَ حَتَّى أَوْرَثُوهَا التَّنسَدُمَا وَ فَلْلَمَا وَ نَاذَتُ جُذَامٌ يَا لَمَدْحِجَ وَيُلكُمْ (5) جَزَى اللهُ شَرًّا أَيَّنا كَانَ أَظْلَمَا أَمَا تَتَقُدُونَ اللهُ قَوْمًا قَاتَلُوا فِيْ لِقَائِهِمْ (7) لَدَى البَأْسِ خَيْرًا مَاأَعَفَّ و أَكْرَمَا جَزَى اللهُ قَوْمًا قَاتَلُوا فِيْ لِقَائِهِمْ (7) لَدَى البَأْسِ خَيْرًا مَاأَعَفَّ و أَكْرَمَا جَزَى اللهُ قَوْمًا قَاتَلُوا فِيْ لِقَائِهِمْ (7) لَدَى البَأْسِ خَيْرًا مَاأَعَفَّ و أَكْرَمَا رَبْعُ اللهُ قَوْمًا قَاتَلُوا فِيْ لِقَائِهِمْ (8) وَ بَأْسِ إِذَا لأَقُوا خَمْيُسًا عَرَمْرَمَا وَرَيْعَ اللهُ قَوْمًا قَاتُلُوا فِيْ لِقَائِهِمْ (7) لَدَى البَأْسِ خَيْرًا مَاأَعَفُ و أَكْرَمَا رَبْعُمَا الْنَالَةِ الْعَى اللهُ الْمَالِكُمُ وَ اللّهُ اللهُ الْمَالِكُمَا وَ أَنْدَى كِلاعًا وَ الكَرِيْبَ و أَنْعُمَا وَمَالِكًا وَ وَمَمْرَو بُنَ جُحُدُو (10) وَ نَادَى كِلاعًا وَ الكَرِيْبَ و أَسْلَمَا وَ عَمْرَو بْنَ جُحْدُو (11) وَ صَبَاحًا الْقَيْنِيَّ يَدْعُو وَ أُسْلَمَا وَكُورُبُنُ نَبْهَانٍ وَ عَمْرَو بْنَ جُحْدُو (12) وَ صَبَاحًا الْقَيْنِيَّ يَدْعُو وَ أُسْلَمَا وَكُورُنُهُ وَ أَسْلَمَا وَكُورُهُ وَ أُسْلَمَا وَكُورُهُ وَ أَسْلَمَا وَكُورُ وَ أُسْلَمَا وَ عَمْرَو بُنَ جُحْدُو وَ أُسْلَمَا وَ وَكُولُو وَ أُسْلَمَا وَكُورُ وَلَا الْمُعْوقِ وَ أُسْلَعُهُ وَ وَأُسْلَمَا وَكُولُهُ وَالْمُعُولُ وَالْمُعُولُ وَالْمُهُ وَلَا لَكُولُهُ وَالْمُولُولُ وَلَا لَالْعُولُ وَالْمُولُولُهُ وَالْمُ لَالَهُ وَلَا لَالْعُولُ وَلَا لَا الْتُلْعُولُ وَالْمُعْوَلُولُ وَلُولُ وَلَا لَعُلُولُ وَلَا لَعُلُولُ وَلَا لَا لَالْعُلُولُ وَلَا لَا الْفَالِولُولُ

1. The red flag is ours, in the wind it flutters fast Hudayn advanced with this flag, upon being asked

- 2. Even if adversity, is what the day reflects It refuses to accept anything but respect
- 3. Covered in patience, when towards war it's called out Amidst the cries of the archers, amidst their shouts
- Against Madh-Ḥij, 'Uk, Lakhm, and Ḥimyar were patient indeed Until they left them with nothing but their regret and their grief
- 5. Judhām cried to Madh-Ḥij, "May you be destroyed and vanquished

 Let the oppressor from amongst us, be ruined and punished
- 6. Do you not fear Allāh regarding the sacred and revered? About the beloved and respected to Allāh, don't you fear?"
- 7. May Allāh reward those great and virtuous people for-Fighting so arduously through the hardships of war
- 8. Meaning the tribe of Rabī'ah, they showed bravery and strength
 When even a massive army in combat they contend
- 9. When we gave Harb a taste of our strikes and our attacks
 They retreated cowardly, on their hind legs they ran back
- 10. Until they asked aid from Zibraqān bin Adhlam And aid from Kilā', Karīb, and An'um

- 11. From 'Amr, Sufyān, Māik and Jahm Ḥawshab, Ghāwī, Shurayḥ, and Adhlam
- 12. Karz bin Nabhān and 'Amr bin Juḥdur And from Ṣabbāh al-Qayny and Aslam

فُرْسَانُ هَمْدَانَ (139) فُرْسَانُ هَمْدَانَ 139- The Riders of Hamdān

Real bravery is born in the field of battle. Battles are not won by swords, spears or any other equipment; battles are won by the blood and valour of true men. The riders of Hamdān had proven themselves to be called such men.

وَ لَمَّا رَأَيْتُ الْحَيْلُ تُقْرَعُ بِالْقَنَا (1) فَوَارِسُهَا الحُسْرُ العُيُسؤِنِ دَوَامِسِي وَ الْعَبَسِ بِقَتَامِ وَ اَقْبَسِلَ رَهْبِ فِي السَّمَاءِكَانَّهُ (2) غَمَامَةُ دَجْسِنٍ مُلْسَبَسٍ بِقَتَامِ وَنَادَى ابْنُ هِنْدٍ ذَا الْكِلاَعِ وَ يَحْصُبًا (3) وَكِنْسَدَةَ فِيْ لَخْسِمٍ وَ حَسِي جُسَدَام وَنَادَى ابْنُ هِنْدٍ ذَا الْكِلاَعِ وَ يَحْصُبًا (4) إِذَا نَابَ أَمْسِرٌ جُنَّيِيْ وَ حُسَامِيْ تَيَمَّمْسَتُ هَمْسَدَانَ اللَّذِيْنَ هُمُهُمُ (4) إِذَا نَابَ أَمْسِرٌ جُنَّيِيْ وَ حُسَامِيْ وَ نَادَيْسَتُ فِيهِمْ دَعْوَةً فَأَجَابِنِي (5) فَوَارِسُ مِسْ هَمْسَدَانَ غَيْسِرُ لِنَام فَوَارِسُ مِسْ هَمْسَدَانَ لَيْسُوا بِعُرَّلٍ (6) غَدَاةَ الْوَغَى مِسْ شَاكِرٍ وَ شِبَامِ وَ مِنْ أَرْحَبَ الشَّعِ الْمُطَاعِيْنَ بِالقَنَا (7) وَرُهْمٍ وَ أَحْيَاءِ السَّيْعِ وَ يَامِ وَ مِنْ كُلِّ حَيِّ قَدْ أَتَتْنِي فَوَارِسُ (8) ذَوْوْ نَجَسَدَاتٍ فِي اللِّقَسَاءِ كِسرَام وَ مَنْ كُلِّ حَيٍّ قَدْ أَتَتْنِي فَوَارِسُ (8) ذَوْوْ نَجَسدَاتٍ فِي اللِّقَسَاءِ كِسرَام وَ مَنْ كُلِّ حَيٍّ قَدْ أَتَتْنِي فَوَارِسُ (8) ذَوْوْ نَجَسدَاتٍ فِي اللِقَسَاءِ كِسرَام فَي مُورِدُهُمُ حَامِي الْفَيْفِ وَعَنْسِ وَ الكَرِيمُ مُكَالٍ مُنْ اللّهُ هُمْ مَامِي الْفَيْفَةِ وَ مَضْسِ وَ الكَرِيمُ مُكَامِي وَ الْكَرِيمُ مُكَامِي اللّهُ هُمْ مَامِ الْمُ الْوَلَى الْمُعْدَاكُ الْمُ الْعِدَى فِي كُلِ يَسُومٍ حِصَام فَخَاصُوا لَطَاهَا وَ اصْطَلُوا بِشَرَارِهَا (11) وَكَانُوا لَذَى الْمُتَعَالَ وَا وَحُسْنُ كَلَام مُنَام جَسَرَى الللهُ هُمْسَدَانَ الْجُنَانَ فَإِنَّهُمْ (12) شَمَّامُ العِدَى فِي كُلِ يَسُومُ حِصَام فَعْمَادَانَ الْجُنَانَ فَإِنَّهُمْ (13) وَلِيثِنَ إِذَا لاَقَلَوهُ وَحُسْنُ كَلام جَسَلُونَ وَدِيْسٌ يَسُولُوهُ مِرَى اللهُ هُمْسَدَانَ الْجُنَانَ فَإِنْهُمْ (12) وَلِيثِنُ إِذَا لاَقَاقُوا وَ حُسْنُ كَلام جَسَامُ الْعِدَى فِي كُلِ يَسُومُ خِصَام فَعَلَى اللهُ هُمْسَدَانَ الْجُنَانَ فَيْتُوا لَلَوى الْمُ الْعَلَوقُ وَ خُسْنُ كَالْمَاهُ وَالْمُ حُسَامُ الْعِلَى اللهُ عَلَى اللهُ عَلَى اللهُ الْمُ الْعَلَى الْمُعَلَى الْمُعْلَى الْمُعْلِقُ وَيُسْرُا الْمُعَلِي الْمُعْلَى الْمُ الْمِلْمُ الْمُعْلَى الْمُعْلِقُ وَلِي الْمُعْلِي الْمُعْلِقُ الْمُع

مَسَىٰى تَسَأْقِمْ فِي دَارِهِمْ لِضِسَافَةٍ (14) تَبِتْ عِسْدَهُمْ فِي غِبْطَةٍ وَ طَعَامِ أَنَاسٌ يُحِبُّونَ النَّسِيَّ وَ رَهْطَهُ (15) سِسرَاعٌ إِلَى الْمَيْجَاءِ غَيْسُرُ كَهَامِ إِذَاكُنْتُ بَوَّابًا عَلَى بَابِ جَنَّةٍ (16) أَقُولُ لِهَمْدَانَ أُدْخُلُوْا بِسَلاَم

- 1. When I saw the horses advancing ferociously
 Their red eyed riders, attacking with spears endlessly
- 2. Dust rose to the sky, Covering everything gloomily Like the gloom of a day which is rainy and cloudy
- 3. The people of Hind called out to Kilā', Yaḥṣub, Lakhm, Juzām and Kindah
- 4. I called Hamdān, for in war they are exemplary
 They're my shield and sword, in the midst of adversity
- 5. When I called them to war, they replied immediately Such noble men, without a stain on their purity
- 6. In the morn of battle, the Hamdān riders are ready From Shākir and Shibām are these armies
- 7. With the respected Arḥab clan, the wielders of spears Ruhm, Sabī', and Yām clan answered me
- 8. Horsemen from every single tribe came quickly They're men of valour and they're men of nobility
- 9. Equipped with every sword, and their spears are "Rudaynī" In battle, their blades blaze like fire relentlessly
- 10. A man from amongst, they follow his lead Sa'īd Bin Qays, a real defender of truth indeed And truth is only defended by men of nobility

¹ A type of spear of good quality. It is named after a woman named "Rudainah", who used to fix spears.

- 11. They dove in the depth of blazing war, and roasted in its flames
 In war, like habitual drinkers, they smiled in its face¹
- 12. May Allāh give Hamdān great gardens eternally In days of war, they are poison for our enemy
- 13. They have character, and are adorned by piety
 Whenever they meet, they're kind and they speak politely
- 14. Whenever a guest comes, they feed him generously Until he spends his night, envying their qualities
- 15. These are such men that love the prophet and his family They answer the call of battle immediatly
- 16. If I was in charge of the doors of heaven's entry I would say to Hamdān, enter with ease and serenity

بَعْدَ غَزْوَةِأُحَدٍ (140) 140- After the Battle of Uhud

Sayyidunā 'Alī C was a vital and honourable soldier of the Muslim army. Stories of his valour and bravery are famous. In the battle of Uḥud, he was the flag bearer of the Muslims, while Sa'ad Bin Abū Ṭalḥa was the flag bearer of the disbelievers. The Battle of Uḥud was one of the fiercest battles in Islamic history, in which the Muslims were struck greatly due to the archers mistakenly not following the command of the Nabī S. It took the lives of great warriors to withstand this battle and defend the roots of Islām in its early years.

Just like those people who socially drink alcohol enjoy their gatherings, they laugh and smile in the face of war.

- أُرِيْدُ ثَوَابَ اللهِ لاَشَيءَ غَيْدُهُ (3) وَرِضْدوانَهُ فِي جَنَّةٍ ونَعِيْمِ وَكُنْتُ امْدَأً أَسُمُو إِذَا الْحُرْبُ شَمَّرَتُ (4) وَ قَامَتْ عَلَى سَاقٍ بِغَيْرِ مُلِيْمِ وَكُنْتُ امْدَأً أَسُمُو إِذَا الْحُرْبُ شَمَّرَتُ (4) وَ قَامَتْ عَلَى سَاقٍ بِغَيْرِ مُلِيْمِ أَكُنْتُ ابْنَ عَبْدِ الدَّارِ حَتَّى ضَرَبْتُهُ (5) بِنذِيْ رَوْنَقِ يَفْرِيْ العِظَامَ صَمِيْمِ فَعَادَرُتُهُ بِالقَاعِ فَارْفَضَ جَمْعُهُ (6) وَ أَشْفَيْتُ مِنْهُمْ صَدْرَ كُلِّ حَلِيْمِ وَ سَيْفِيْ يَكُفِيْ عَالِقَ وَ صَمِيْمٍ وَ سَيْفِيْ يَكُفِيْ يَكُفِيْ عَالِقِ وَ صَمِيْمٍ وَ سَيْفِيْ يَكُفِيْ يَكُفِيْ عَالِقِ وَ صَمِيْمٍ وَ سَيْفِيْ يَكُفِيْ يَكُلْفِيْ عَالِقِ وَ صَمِيْمٍ وَ سَيْفِيْ يَكُفِيْ يَكُلْفِيْ عَالِقِ وَ صَمِيْمٍ وَسَاقًا لَا قَالِ وَ صَمِيْمٍ وَ سَاقًا لِهُ وَسَاقًا لَا لَهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّ
 - 1. Fāṭimah, here take from me, this sword which is perfect For I am neither a coward, nor am I wretched
 - 2. Fāṭimah, I have completely finished myself Seeking the Merciful's pleasure, and in Aḥmad¹ help
 - 3. I seek nothing except Allāh's reward and his prize I seek nothing but his pleasure in paradise
 - 4. When the hardships of war became ferocious and tough without accepting disgrace, I simply rose above
 - 5. By the striking of my splendid, bone piercing, strong blade I forced 'Abd al-Dār to eternally sleep away
 - 6. I left him on the field, so his men started to flee

 And every patient Muslim's heart became appeased
 - 7. Like a blazing fire, my sword is more than enough
 I swing it and slice with it shoulders and bones that are
 tough

(141) تَقَلَّبَاتُ الدَّهْرِ 141- The Change of Time

Times of prosperity and luxury tend to make a person forget about his times of grief and hardships. A wake up call is required for such people to remind them that life never remains the same, and all

¹ Muhammad

good things come to an end.

إذا كُنْتَ فِيْ نِعْمَةٍ فَارْعَهَا (1) فَإِنَّ الْمَعَاصِي تُزِيْلُ النِّعَمْ وَ حَافِظْ عَلَيْهَا بِتَقْوَى الإلَهِ (2) فَإِنَّ الإلَه سَرِيْعُ النِّقَمْ فَإِنَّ الإلَه سَرِيْعُ النِّقَمْ فَإِنْ تُعْطِ نَفْسَكَ آمَاهَا (3) فَعِنْدَ مُنَاهَا يَجِلُّ النَّدَمْ فَا أَنْ الْعُرونُ و مَنْ حَوْفَهُمْ (4) تَفَانَوْا جَمِيْعًا وَ رَبِي الْحُكَمُ وَكُنْ مُوْسِرًا شِئْتَ أَوْ مُعْسِرًا (5) فَمَا تَقْطَعُ الْعَيْشَ إلاَّ بِحَمْ عَامِدُ دُنْيَاكَ مَذْمُوْمَةٌ (6) فَلاَ تَكْسِبُ الْحَمْدَ إلاَّ بِذَمْ إذا تَمْ أَمْسِرًا رَقَ وَلَا تَكْسِبُ الْحَمْدَ إلاَّ بِلَا مِنَاهَا إذا قِيْسَلَ تَمْ وَكَمْ قَلَةٍ (8) فَلَمْ يَشْعُرِ النَّاسُ حَتَّى هَجَمْ وَكَمْ قَلَدَ وَرَبَ فَيْ عَفْلَةٍ (8) فَلَمْ يَشْعُرِ النَّاسُ حَتَّى هَجَمْ

- 1. If your life is full of comfort and luxury

 Protect it, for sins remove blessings and bounty
- Protect it by fearing Allāh, and piety
 For Allāh's payback can arrive swiftly
- 3. If you give your desire everything it craves
 Then soon they will lead to regret and shame
- 4. Where are the previous nations, that once resided All are gone, and Allāh is their sole decider
- 5. Become wealthy, or pass your life in poverty You still can't pass life, without facing grief
- 6. Your praise in this world is mixed with contempt and blame So you cannot earn praise, without earning disdain
- 7. When something reaches its prime, it starts to decline Hence beware of the decline, on hearing the word "prime"
- Fate often creeps up on men, while they don't know their state

While they're unaware, they're suddenly struck by the calamities of fate

(142) قَتْلَى صِفِّيْنَ 142- The Fallen of Şiffīn

Many comrades of Sayyidunā 'Alī C passed away in the Battle of Ṣiffīn. His companion, Hāshim bin 'Uqbah bin Abū Waqqās was also amongst the fallen. Sayyidunā Alī C recited the following poem while passing these men

- جَـزَى اللهُ عَـنِي عُصْـبَةً أَسْـلَمِيَّةً (1) صِبَاحَ الوُجُوْهِ صُرِّعُوا حَوْلَ هَاشِمٍ شَـقِيْقٌ و عبـهُ اللهِ بِشْـرٌ و مَعْبَـدٌ (2) و سُفْيَانُ وَابْنَا هَاشِمٍ ذِي الْمَكَارِمِ وَ عُـرُوَةُ لاَيَنْأَي فَقَـدْ كَانَ فَارِسًا (3) إذا الْحَرْبُ هَاجَتْ بِالقَّنَا وَ الصَّوَارِمِ إذا اخْتَلَفَ الأَبْطَالُ وَاشْتَبَكَ القَنَا (4) وَكَانَ حَدِيْثُ القَوْمِ ضَرْبَ الْجُمَاجِمِ
- 1. May Allāh reward the handsome people of Aslamiyya For they died fighting alongside Hāshim bin 'Uqbah
- 2. Shaqīq, 'Abdullah Bishr, and Ma'bad were amongst them And the two sons of Hāshim, they are all noble men
- 3. And 'Urwah is not far behind, for when war starts to blaze He is the horseman in its midst, with spears and his blades
- 4. When brave men start to combat, and spears are exchanged

 Then the talk of the town¹ is to crack skulls and their brains

¹ An attempt has been made to appropriately translate the Arabic, which literally translates as "Then the entire nation is talking about hitting skulls", which means that everyone is focused on and is talking about the breaking of skulls.

مَقْتَلُ عَمْرِوبْنِ عَبْدِ وُدِّ فِي غَزْوَةِ الْخَنْدَقِ 143- The Killing of 'Amr Bin 'Abd Wudd In the Battle of Khandaq

'Amr was one of the champions of the enemy army. Sayyidunā 'Alī's victory against him was a great triumph for the Muslims, and was a real booster of the Muslim morale. Sayyidunā 'Alī C was considered as a lion in battle, and was at the forefronts of the Muslim army.

- يَا عَمْرُو قَدْ لاَقَيْتَ فَارِسَ هِمَّةٍ (1) عِنْدَ اللِّقَاءِ مُعَاوِدَ الإِقْدَامِ مِنْ آلِ هَاشِمٍ مِنْ سَنَاءِ بَاهِرٍ (2) وَ مُهَاذَّبِيْنَ مُتَوَّجِيْنَ كِرَامِ مِنْ الإلْهِ وَ نَصْرِهِ (3) وَ إِلَى الهُدَى وَ شَرَائِعِ الإسْلاَمِ يَدعُوا إلى دِيْنِ الإِلَهِ وَ نَصْرِهِ (3) وَ إِلَى الهُدَى وَ شَرَائِعِ الإسْلاَمِ بِمُهنَّدٍ عَصْبٍ رَقِيَتٍ حَدُّهُ (4) ذِيْ رَوْنَقِ يَفْرِيْ الفَقَارَ حُسَامِ وَ مُحَمَّدٌ فِيْنَا كَانَ جَبِيْنَهُ (5) شَمْسٌ تَجَلَّتْ مِنْ خِلاَلِ غَمَامِ وَ اللهُ نَاصِرُ دِيْنِهِ وَ نَبيّهِ (6) وَ مُعِينُ كُلِ مُوحِدٍ مِقْدَامِ وَ اللهُ نَاصِرُ دِيْنِهِ وَ نَبيّهِ (6) وَ مُعِينُ كُلِ مُوحِدٍ مِقْدَام
- و الله ناحبُ رِيكِ و لَبِيكِ وَ لَبِيكِ اللهِ مَعْدُمُ مُقَامِيْ اللهِ مَنْ يَقُوْمُ مَقَامِيْ اللهِ مَعْدُمُ مُقَامِيْ اللهِ مُعْدُمُ مُقَامِيْ اللهِ مَعْدُمُ مُقَامِيْ اللهِ مُعْدُمُ مُقَامِيْ اللهُ مُعْدُمُ مُقَامِيْ اللهِ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُقَامِيْ اللهِ مُعْدُمُ مُقَامِيْ اللهِ مُعْدُمُ مُعَامِيْ اللهِ مُعْدُمُ مُعَامِيْ اللهِ مُعْدُمُ مُعْدَمُ مُعْدُمُ مُعْدِمُ مُعْدُمُ مُعُمْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعُمْدُمُ مُعُمُومُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعُمْدُمُ مُعُمُومُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعُمُ مُعُمُ مُعْدُمُ مُعِمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعُمُ مُعْدُمُ مُعُمُ مُعُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعُمُ مُعِمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُعُمُ مُع
- 1. Oh 'Amr, you faced a horseman with such bravery That presses forward during combat continuously
- 2. From the Hāshim clan is his lineage and ancestry They are cultured, and crowned with nobility
- He calls towards Islām, and helping its cause
 Towards guidance, and towards fulfilling its laws
- 4. With an Indian sword, which is sharp and shiny He slices through the backs of enemies
- 5. Amongst us is the Prophet of Allāh's presence
 His forehead is a sun between the clouds, which glistens

- 6. Allāh is at His prophet's and His religion's aid And helps every believing soldier, who is brave
- 7. The Quraysh and Ibrahīm¹'s progeny are witness to the fact That none from amongst them, can adequately be my match

(144) هُمُومُ الدَّهْرِ 144- Continuous Grief

Difficult times are like a traffic jam. They will not let a person move on, regardless of how desperately one wishes to do so. There is hope for the troubled heart in the idea that good days are bound to come. But one should also understand that grievances will continuously meet us in this world, and the only remedy is death.

- The adversities of time do not remain
 Its grief nor its pleasures ever stay
- 2. Like the times of tremendous joy swiftly pass Similarly your grievances will also not last
- 3. Do not perish in pain over what has already left Let afflictions not single you out for regret²

¹ The prophet Ibrahīm 🙈

² Do not feel as if you are the only person experiencing difficulty

أَوْصَافُ الأَخِ أَوْصَافُ الأَخِ 145- The Nature of Brotherhood

Friends are the pillars upon which a man depends. Some of these pillars prove to be hollow on the inside, while others only end up reaching the status of acquaintances. The real pillars of a person are the ones that earn the right to be called brothers.

- A brother is well-mannered and sweet
 As if he is pure rainwater mixed with honey
- 2. As time passes, his love tends to increase So does his pure and intense sincerity As does his overseeing of responsibilities,

(146) لاَ تَظْلِمْ 146- Do Not Oppress

A cloud of oppression has unfortunately engulfed the Muslims today, abundantly raining down upon them in every corner of the world. We face this oppression from our enemies, and sadly, even from the ones who are our own. Let the oppressors take heed, for there is no barrier between Allah and the prayers of the oppressed.

- Don't oppress, even though the strength to do so you may possess
 For the road of oppression, only leads to regret
- 2. You will be sleeping, while awake will be your oppressed Making Du'ā against you, and Allāh does not sleep or rest

(147) إيْدَاغُ السِّرِّ 147- Entrusting Secrets

It is a sign of intellect in a person to only trust his secrets with the noble. Nobility demands a person to safeguard and protect this sacred trust

- 1. Only share secrets with the noble and respected With such people, your secrets are protected
- 2. In a locked house, I keep secrets concealed Its key is lost, and the house has been sealed

(148) الإسْتِقَامَةُ 148- Perseverance

Acquiring of good traits is a journey which includes many stops. A person has to stop and learn many lessons before reaching the destination of self-refinement.

وَثِقْ بِاللهِ رَبِّكَ ذِي الْمَعَالِيْ (4) وَ ذِي الآلاَءِ وَ النِّعَمِ الْجِسَامِ وَكُنْ لِلْعِلْمِ ذَاطَلَبٍ وَ بَحْثٍ (5) وَ نَاقِشْ فِي الْحُلالِ وَ فِي الْحُرَامِ وَ كُنْ لِلْعِلْمِ ذَاطَلَبٍ وَ بَحْثٍ (5) وَ نَاقِشْ فِي الْحُلالِ وَ فِي الْحُرَامِ وَ بِالْعَوْرَاءِ لاَ تَنْطِقْ وَ لَكِنْ (6) بِمَا يُرْضِيْ الإلَهَ مِنَ الكَلامِ وَ إِنْ حَانَ الصَّدِيْقُ فَلا تَحُنْهُ (7) وَ دُمْ بِالْحِفْظِ مِنْهُ و اللّهِ مَامِ وَلاَتَّحْمِلُ عَلَى الإحْوانِ ضِعْناً (8) وَ خُذْ بِالصَّفْح تَنْجُ مِنَ الآثامِ وَلاَتَّحْمِلُ عَلَى الإحْوانِ ضِعْناً (8)

- 1. Protect yourself from remaining in evil company
 Stay with those who are noble and have virtuous family
 history
- 2. Do not place your trust in time, even if it's for a day For time is not disciplined or consistent in its ways
- 3. Don't be jealous of the good qualities of a nation Join them in those qualities instead, and gain salvation
- 4. On your Lord, Allah the most high, your trust should be placed
 Owner, and giver of great blessings, favours and grace
- 5. Become a true seeker of knowledge, with research as his quest
 - Examine the Halal and examine the Haram in-depth
- 6. Don't include immodesty and lewdness in your speech But only speak that which will cause your Lord to be pleased
- 7. Don't betray your brother, even if he betrays you your defence and fulfilment of rights should continue¹
- 8. For your brother don't carry hate and malice within Just constantly forgive, it will protect you from sins

Even if your brother Muslim betrays you continue to fulfill his rights and defend him.

A quick look around the world indicates that wealth is not based upon the intellect of man. Many intellectuals work odd jobs after a hopeless search for work in their respective fields, while many foolish people are hoarding millions in their safes.

- How many men of knowledge, linguistics and proficiency
 Are living a life of sheer poverty, and necessity
- 2. While many of the foolish ones have a life of prosperity And that is just the destiny, of the Wise and Almighty

الصَّبْرُ لِلرِّ جَالِ (150) الصَّبْرُ لِلرِّ جَالِ 150- Patience is for Real Men²

Patience is a quality which is universally applauded. In times of helplessness a person has two options. He can either be weak and publicize his grief, or he can hold firm and acquire the rewards of Allāh . This is obviously easier said than done and is a quality which is displayed only by true men.

^{1 &#}x27;Ilm: It translates as "Knowledge," but usually refers to Islamic Knowledge.

² The Word "Real Men" refers to bravery, strength and the ability to withstand pain. Modern rules of political correctness should obviously be disregarded when reading such poems, which were written around one thousand four hundred years ago.

خُلِقْنَا رِجَالاً لِلتَّجَلَّدِ وَالأَسَى (2) وَتلك الغَوَانِي لِلْبُكَا وَالْمَآتِم

- 1. If you persevere patiently in times of grief and distress Then, by Allāh you will be rewarded and recompensed Or like the animals, you can choose to simply just forget
- 2. To withstand and heal from grief, we were created as men While women are the ones who cry and lament

تَذْكِيْرُ الْكَرِيْمِ (151) تَذْكِيْرُ الْكَرِيْمِ (151-151- Reminding a Good-Natured Person

A good-natured person generally does not need to be scolded in order to finish the task he is assigned. So one must follow the etiquette below, and keep up with the Islamic principle of honouring the dignity of men.

- 1. When to complete your work, a good-natured person you have asked
 - To remind him, it's enough for you to say Salām and pass
- 2. Just upon your sight and Salām, he will remember his task Consider the job done, quickly and fast

الظَّالِمُ يُحَاسَبُ 152) الظَّالِمُ يُحَاسَبُ 152- The Oppressor's Accountability

It may seem like we are living in a world of natural selection, where only the fittest survive. Many men torment and oppress their way into elevation, climbing upon the backs of the weak around them. However, this approach ultimately leads to nothing but regret and shame in this world. And a strict account before the Almighty Lord awaits them in the Hereafter.

- 1. By Allāh, oppression is misfortune and loss for the oppressor One who wrongs others is branded an oppressor forever¹
- 2. We'll return to the Ultimate Judge on the Day of Judgement
 Then by Allāh every adversary will be present
- 3. Tomorrow, while giving account to our King, when we meet You will find out who from between us is the oppressor indeed
- 4. Then For many people, all their worldly pleasures will cease While for others this will end their sadness and grief
- 5. There is a purpose for the nights just passing us by

 There is a purpose of the movement of stars and planets in
 the sky

¹ People will always remember him as an oppressor.

The slogans of the world today are to live life to the fullest and to blindly obey the desires. Many people are caught in the nets of these slogans until the ultimate truth, death, catches them off-guard while they are too busy decorating their disposable lives. May $All\bar{a}h \not \otimes protect$ us all from such heedlessness. $\bar{A}m\bar{i}n$.

- سَلِ الأَيَّامَ عَنْ أُمَمٍ تَقَضَّتْ (1) سَتُخْبِرُكَ الْمَعَالِمُ وَ الرُّسُومُ تَسَرُومُ الْخُلْدَ فِي دَارِ الْمَنَايَا (2) فَكَمْ قَدْ رَامَ مِثْلُكَ مَا تَرُومُ تَسَرُومُ الْخُلْدَ فِي دَارِ الْمَنَايَا (3) تَنَبَّهُ لِلْمَنِيَّةِ يَسَا نَسَوُّوْمُ تَنَامُ وَ لَمْ تَسَمْ عَنْكَ الْمَنايَا (3) تَنَبَّهُ لِلْمَنِيَّةِ يَسَا نَسَوُّوْمُ لَوْتَ عَنِ الفَنَاءِ وَ أَنْتَ تَفْنَى (4) فَمَا شَيْءٌ مِنَ الدُّنْيَا يَدُومُ لَمُوثَ عَنِ الفَنَاءِ وَ أَنْتَ تَفْنَى (4) فَمَا شَيْءٌ مِنَ الدُّنْيَا يَدُومُ تَعُومُ عَدًا و أَنْتَ قَرِيْرُعَيْنٍ (5) مَنَ الغَفَلاتِ فِي جُحَج تَعُومُ
 - 1. Ask time about the nations that have passed away You will find the answer in their ruins and remains
 - 2. In the "house of death" you wish to forever remain?

 Many have wished before, what you're wishing today
 - 3. Death never rests in hunting you, while you sleep away Prepare for death oh sleeping soul, be alert and awake
 - 4. You're unaware of death, As you slowly decay Nothing lasts in this world, nothing is meant to stay
 - 5. When you die tomorrow, your eyes will be at peace
 If by avoiding the whirlpools of heedlessness, you cross
 the seas

قافية النون

الدِّيْنُ و الدُّنْيَا (154) 154- The Worldly Life and Faith

Islām is a way of life. It means that it should thrive through all social, personal and political aspects of every believer's life. This was once a general philosophy in the life of all Muslims before the recent movement of secularism removed faith from our daily lives. But to this day, there are many Muslims that proudly express their faith in every aspect of their lives, and refuse limiting faith to the Masjids.

لاَ تَخْضَعَنَّ لِمَخْلُوقٍ عَلَى طَمَعٍ (1) فَإِنَّ ذَلِكَ وَهُنِّ مِنْكَ فِي السَّيْنَ وَ النَّونِ وَ النَّونِ اللهَ مِنَّا فِي خَزَائِنِهِ (2) فَإِنَّمَا الأَمْرُ بَيْنَ الكَافِ وَ النَّونِ وَ النَّونِ اللهَ مِنْ البَرِيَّةِ مِسْكِيْنُ ابْنُ مِسْكِيْنِ إِنَّ النَّالِيَّةِ مِسْكِيْنُ ابْنُ مِسْكِيْنِ مَا الْحَسَنَ الجُّودَ فِي الدُّنْيَا وِ فِي الدِّيْنِ (4) وَ أَقْبَحَ البُخْلَ فِيْمَنْ صِيْغَ مِنْ طِيْن مَا أَحْسَنَ الدِّيْنَ وَ الدُّنْيَا وِ فِي الدِّيْنِ (5) لاَ بَارَكَ اللهُ فِي دُنْيَا بِلاَدِيْسِنِ مَنْ لَيْ لَوْكَانَ بِاللَّيْبِ مِنْ لَ اللهُ فِي دُنْيَا إِذَا اجْتَمَعَا (5) لاَ بَارَكَ اللهُ فِي دُنْيَا بِلاَدِيْسِ مِنْلَ قَارُونِ لَوْكَانَ بِاللَّيْبِ مِنْ لَيْ اللهُ فِي دُنْيَا وَلَا لَيْنُ مِنْ حَكَمِ (5) لَكَانَ كُلُّ لَيْسِبٍ مِنْلَ قَارُونِ لَكَوْمَا الرِّزْقُ بِالْمِيْزَانِ مِنْ حَكَمِ (7) يُعْطِي اللَّيْب وَ يُعْطِي كُلُّ مَافُونِ لَكَانَ كُلُّ اللهِ فِي عُطِي كُلُّ مَافُونِ

- 1. Because of greed and longing, do not end up as people's slave For that is a sign, indicating towards weakness of faith
- 2. From Allāh's treasury seek provisions through your prayers for between the letters "Kāf" and "Nūn" is Allāh's affair¹
- 3. Indeed the person from whom you are longing and requesting Him and all his forefathers are a lineage of dependents

Whenever Allāh wills something, He simply says "كن" (become) and it happens. Even this statement is not accurate, as Allāh is not even dependent upon saying the word "كن".

- 4. How great is generosity for the worldly life and faith And pathetic is stinginess, from something made of clay
- 5. For the joining of worldly life and faith is quite wonderful While a worldly life, void of faith is terrible and awful
- 6. If through intellect, wealth and provisions could be attained Then the wealth of Qarūn¹, every intellectual would gain
- 7. But wealth is only given according to Allāh's scale and rules and He wills to give it to the intellectual, as well as to the fool

كُمْ نِعْمَةٍ فِي الْمَكَارِهِ 155- Many Blessings are in Hardships

A diamond can only be attained by placing the rocks through harsh conditions. Although everyone prefers to have ease in their life, sometimes Allāh & places us through hardships in order to reward us in ways that we never could have apprehended before.

- 1. Do not detest when hardships strike For hardships are of different types
- 2. However, there are many a such bounty
 Which can't be gained by thanking Allāh constantly
 But are hidden in the dead centre of calamity

¹ An extremely rich person from the era of Mūsā . He was swallowed by the earth due to his plot to accuse Mūsā with adultery.

في يَومِ بَدْرِ (156) 156- On the Day of Badr

The battlefield is one of the rare occasions when a Muslim is recommended to show pride. This boosts the morale of his comrades and instils fear in the hearts of the enemy. Poetry was often used for this purpose as can be seen by the example below.

- The continuous war knows it's a truth
 I am a strong man, still in his youth
- A jinn who stays awake in the darkness of night I welcome war, mastered in every skill type
- 3. Equipped with my sword and my shield with me
 A sword which puts an end to all hatred and jealousy
- 4. With it I remove from me, every striking enemy Only for such work, my mother gave birth to me

(157) إخْوانُ زَمَانِيْ 157- Friendship of this Era

True friendship is endangered and is nearing extinction. It seems like most people in our lives are insincere. Upon being put to the test they soon prove to be unfaithful. This process of trial and continuous error is an open sign to the percentage of true friends that still exist in our society.

- هَـذَا زَمَانٌ لَـيْسَ إِخْوَانُـه (1) يَـا أَيُّهَـا الْمَـرُهُ بِـإِخْوَانِ إِنْ وَانِـهُ كُلُّهُــمُ طَـالُمُ (2) لَمُـمُ لِسَـانَانِ وَ وَجْهَانِ إِخْوَانُــه كُلُّهُــمُ طَـالُمُ (2) لَمُـمُ لِسَـانَانِ وَ وَجْهَانِ يَلْقَـاكَ بِالبِشْـرِ وَ فِيْ قَلْبِـهِ (3) دَاءٌ يُوَارِيْــه بِكِتْمَـانِ حَتَّى إِذَا ما غِبْتَ عَنْ عَيْنَيْهِ (4) رَمَـاكَ بِـالزُّورِ وَ بُهْتَانِ هَـَـانِ هَـكَـذا أَهْلُـهُ (5) بِـالؤُدِ لَمْ يَصْـدُقْكَ إِنْنَانِ فِي النَّهُ (5) بِـالؤُدِ لَمْ يَصْـدُقْكَ إِنْنَانِ يَا أَيُّهَا الْمَرهُ فَكُنْ مُفْرَدًا (6) دَهْـرَكَ لاتَـانَسْ بِإِنْسَانِ وَجُنِبِ النَّاسَ وَكُنْ حَافِظًا (7) نَفْسَـكَ فِي بَيْتِ وَ حِيْطَانِ وَ جَانِبِ النَّاسَ وَكُنْ حَافِظًا (7) نَفْسَـكَ فِي بَيْتِ وَ حِيْطَانِ
 - 1- We are now living in such a time span Where no friend is a true friend, oh man!
- 2- Oppressors are the friends of this time and age All have two tongues, and all are two faced
- 3- He will meet you with such a wide smile on his face But deep inside he hides his malice and hate
- 4- As soon as from your sight he escapes away

 He starts slandering you, and starts to defame
- 5- In these times people have reached such a lowly stage That you will not find two true friends to your name
- 6- Listen oh man! Spend life detached and alone Do not love anyone as they were your own
- 7- Avoid and elude people, whenever you do go out And protect yourself behind the walls of your house

الدُّنْيَا تَحُوْلُ 158- The World Keeps Changing

Many people live a life of luxury, foolishly expecting this state to last forever. An open indication for them is to realize that the entire Earth changes its state twice a day. Nothing in this world remains the same.

- 1- The world continues to change For its dwellers twice a day
- 2- Its morning is a time to congregate
 While its evening is a time to part away

الْخَيْرُ فِي الصَّبْرِ 159) الْخَيْرُ فِي الصَّبْرِ 159- There is Good in Patience

Patience is the factory in which true personalities are made. It is this process in which all rocks and other valueless matter decay away, leaving behind pure gold.

- 1- The key to attaining what's desired is patience From patience, does all good originate and commence
- 2- Though the nights may seem long, continue to firmly hold
 - For this often puts an end to one's grief and woes
- 3- For many times with patience, such things can be attained

That have already been branded as impossible to gain

اِغْتِنَامُ الْفُرَصِ (160) اِغْتِنَامُ الْفُرَصِ 160- Ride the Waves of Opportunity

Success is when preparation meets opportunity. These opportunities should be seized immediately and without hesitation. For many times these opportunities are a golden chance, which may only last for a second.

- 1- Take benefit, from the blowing of the winds of opportunity
 For everything that moves, has to stop eventually
- 2- In such times, do not forget to do good to others though Because the arrival time of its stillness, you do not know

(161) الدَّهْرُ وَ صَبْرِي (161) الدَّهْرُ وَ صَبْرِي (161-161)

Time has been in a never ending duel with man. It is as though time itself has challenged man to withstand the problems and grievances it throws at him. Yet, the only way that man can counter this challenge is to have patience and perseverance.

- 1. Time was unaware, when it became upset with me That I am noble, and ignoble are its perplexities
- 2. Then it continued to show me how calamities come
 And I kept showing it, how patience is actually done

(162) دَارُ الْعَنَاءِ 162- Land of Hardships

For centuries, mankind has been desperately searching for a formula for ease. Many people have tried looking for it in technology, therapy, and unfortunately even in drugs and lust. Sayyidunā 'Alī C gives the conclusion of all such quests in the last verse of the following poem.

- Give no importance to worldly matters, you'll gain peace and rest
 Once you consider things to be easy, ease will be subsequent
- 2. Not every affair in life is easy and manifest
 For some are easy while others are hard and stringent
- 3. In the land of hardships, do you wish for ease and rest?
 Well, failure is destined for one who seeks the farfetched

الرَّجَاءُ بِالْعَفْوِ) الرَّجَاءُ بِالْعَفْو 163- Hope of Forgiveness

Not even the most religious from amongst us can enter paradise without the mercy of Allāh &. We are all sinners, and are helpless before the command of Allāh &.

- Oh Allāh, from your punishment keep me safe
 I admit to my every wrong, my every mistake
- 2. For I have no strategy or plan except-Optimism and hope of Your forgiveness
- 3. It feels like I am standing before a massive prison Forever being called closer to its position
- 4. I am considered a good person in the eyes of the people But without Your mercy, I am surely the most evil

التَّحَلِّيْ بِالفَضِيْلَةِ (164) 164- The Beautification of Virtue

Humans are more beautified through their good character and noble qualities, than they are through their outer beauty. A person adorned by such qualities enjoys a life of respect and is saved from disgrace.

- وَ مَـنْ كُرُمَـتْ طَبَائِعُـهُ تَحَلَّى (1) بِـآدَابٍ مُفَضَّـلَةٍ حِسَـانِ وَ مَـنْ قَلَّتْ مَطَامِعُه تَعَطَّى (2) مَـنَ الـدُّنْيَا بِـأَثُوابِ الأَمَانِ وَ مَـنْ قَلَّتْ مِـنْ حَدَثِ الزَّمَانِ وَمَا يَـدْرِي الْفَـتَى مَاذَا يُلاقِيْ (3) إذا مَاعاشَ مِـنْ حَدَثِ الزَّمَانِ فإنْ غَدَرَتْ بِكَ الأَيَّامُ فَاصْبِرْ (4) وَكُـنْ بِـاللهِ مَحْمُـودَ الْمَعَـايِيْ وَ لاَتَــكُ سَـاكِناً فِي دَارِ ذُلِّ (5) فَـإنَّ الـذُّلَ يُقْـرَنُ بِـالهُوانِ وَ لاَتَــكُ سَـاكِناً فِي دَارِ ذُلِّ (5) فَكَنْ بِالشَّكْرِ مُنْطَلِقَ اللِّسَانِ وَ إِنْ أَوْلاَكَ ذُوْ كَـرَمٍ جَمِـيْلاً (6) فَكُنْ بِالشَّكْرِ مُنْطَلِقَ اللِّسَانِ
- 1- Good natured people are adorned and enriched-With the utmost excellent etiquette

- 2- People who are free from avarice inside

 Are enshrouded with calmness and peace of mind
- 3- If a young man is destined to live in his fate

 Then there's no telling of the problems he will face¹
- 4- If the times betray you, then hold firm and pursue

 Keeping all hopes in Allāh, with a positive attitude
- 5- Where you are degraded, do not stay in that place
 People won't respect you and you will end up
 disgraced²
- 6- If a noble person favours you with kindness
 Then verbally express your gratefulness

(165) خِبْرَةُ الْحَيَاةِ 165- Experiences of Life

Sayyidunā 'Alī C is one of the greatest men in Islamic history. Greatness is not attained in a day, and neither does it come from ease. It takes a lot of effort and hard work to reach its heights, and is not just simply dropped upon the laps of those who seek it.

- 1. I was refined by time, and enriched by hopelessness Satisfied through provisions, and raised by patience
- 2. The experiences of time have made me smart and wise Till I was rebuking the ones, I was once rebuked by¹

¹ This means that if life is destined for the young man, then he will surely face a tonne of problems.

² Do not stay in such a place in which you are considered by people to be weak and lowly. If you continue to live in such a place, then you will soon be associated with disgrace and wretchedness. Rather, you should transfer to a different place in which you will be able to live a life of dignity.

طَلَبُ الْعَفْوِ 166- Seeking Forgiveness

It is incumbent upon every Muslim to place his trust in Allāh . Since He is our merciful Lord, it is our duty to be hopeful slaves, and beg for his mercy. Allāh's mercy is the only hope we have for attaining success in this life and the next.

- 1. My Lord, you are the Lord of favours and grace Forgive me, for I am surely a sinful slave
- 2. My lord my hopes from you are nothing but great So please grant me, the hopes that I've placed

لاَتَأْمَنَنَّ أَحَداً عَلَى النِّسَاءِ (167) لاَتَأْمَنَنَّ أَحَداً عَلَى النِّسَاءِ 167- A Man Cannot be Trusted with Women

In the following poem Sayyidunā 'Alī C points to a problem that is present even in our times today. He states, that men are naturally inclined towards women, and hence they should never be trusted with them. One must be aware of the situations of the world in order to truly appreciate the following poem.

I eventually reached the stage that I started correcting those that used to correct me before I gained experience.

- 1. Trust none with women, not even your brother with this A trustable man with women? It does not exist
- 2. A"trustable" man, though his actions may be chaste
 But with his eyes he will break, the trust that you've placed
- 3. The grave is the most trustable, to be handed this responsibility

 Besides the grave, there is no haven for women, there is no sanctuary

قافية الهاء

(168) اجْتِنَابُ الْجَاهِلِ 168- Avoiding the Ignorant

We live in a social world, where we are deeply shaped and influenced by those around us and are constantly judged by the company we keep. Hence, the only way to keep this influence under control and to protect our dignity is to be wise while choosing our companions.

- 1- In the company of the ignorant, don't stay cautiously dodge them and just avoid
- 2- After befriending an ignorant mate

 Many wise people were destroyed
- 3- A man is always judged and recognized
 By the company he has kept
- 4- When the hearts are interlinked and inclined
 They both influence and effect
- 5- One thing is similar to the next

 The scale for the other, through which its checked

6- There's no need to speak, and waste your breath

If the eyes have begun speaking instead

(169) مَكَارِمُ الأَخْلاَقِ 169- Nobility

Nobility is a quality that we all try to acquire. Sayyidunā 'Alī C has jotted down the ingredients for this recipe in the following poem.

- 1. Nobility consists of having good traits Piety comes first, the second is intellect
- 2. Knowledge is third, while fourth is to tolerate Generosity is fifth, graciousness is next
- 3. Virtue comes seventh, while patience is the eighth Thankfulness is the ninth, and softness is the rest
- 4. My desires know, that they are forever disobeyed For the only time I'm right, is when my desires I reject

يَبْقَى الْحَدِيْثُ بَعْدَكَ (170) يَبْقَى الْحَدِيْثُ بَعْدَكَ 170- Just Talks will Remain

We take many precautions in our everyday life, in order to ensure the safety of our lives. Sayyidunā 'Alī C states that the same amount of protection and care needs to be taken in keeping our life on the right path, and protecting it from going astray. We are only

going to leave behind memories and talks about us amongst the living. So why not ensure that these memories are good ones?

- عُدَّ مِنْ نَفْسِكَ الْحَيَاةَ فَصُنْها (1) وَ تَسوَقَّ السَدُّنْيَا وَلاَ تَامَنَنْهَا اللَّهُ الْحَدْرَجَ مِنْهَا إِنَّكَا جِئْتَهَا لِتَحْرَبَ مِنْهَا الْمَوْتَ (2) وَ أُدْخِلْتَهَا لِتَحْرَبَ مِنْهَا
- سَوْفَ يَبْقَى الْحُدِيْثُ بَعْدَكَ فَانْظُرْ (3) أَيَّ أُحْدُوْثَةٍ تُحِبُّ فَكُنْهَا
- 1- Look after your life, just the way you protect it Beware of this world, don't be heedless for a second
- 2- Only to face your death, you have been brought down here Just been brought to this world, to be made to disappear
- 3- For talks are all that will remain, whenever you die So personify the kind of talks, that you want left behind

(171) الدَّارُ الْبَاقِيَةُ 171- Eternal Home

Islām has elevated us from the slavery of this world, and promised us an eternal life beyond the boundaries of this world. This world is imperfect and short, while that home has been made by our Lord to please us, and will perfectly suit our desires.

- النَّفْسُ تَبْكِيْ عَلَى الدُّنْيَا وَ قَدْ (1) أَنَّ السَّلاَمَةَ فِيْهَا تَرْكُ مَا فِيْهَا
- عَلِمَ اللَّهِ عَلِمَ اللَّهِ عَلِمَ اللَّهِ عَلِمَ اللَّهِ عَلِمَ اللَّهَ وَتِ بَانِيْهَا
- لاَ دَارَ لِلْمَرْءِ بَعْدَ الْمَوتِ يَسْكُنُهَا (3) وَ إِنْ بَنَاهَا بِشَرٍّ خَابَ بَانِيْهَا
- فإنْ بَنَاهَا كِنَيْرٍ طَابَ مَسْكَنُهَا ﴿4﴾ حَتَّى سَقَاهَا بِكَأْسِ الْمَوْتِ سَاقِيْهَا
- أَيْنَ الْمُلُوكُ الَّتِيْ كَانَتْ مُسَلْطَنَةً (5) وَ دُوْرُنَا خِسْرَابِ السَّدَّهْرِ نَبْيِيْهَا
- أَمْوَالُنَا لِلَّذِوِي الْمِيْسَرَاثِ نَجْمَعُهَا ﴿6) أَمْسَتْ خَرَاباً وَدَانَ الْمَوْتُ بَانِيهَا
- كُمْ مِنْ مَدَائِنَ فِي الْآفَاقِ قَدْ بُنِيَتْ (7) مِنْ الْمَنِيَّةِ آمَالُ تُقَوِّيْهَا
- لِكُلِّ نَفْسٍ وَإِنْ كَانَتْ عَلَى وَجَلٍ (8) وَ النَّفْسُ تَنْشُرُهَا و الْمَوْتُ يَطْوِيْهَا

فَالْمَرْءُ يَبْسُطُهَا وَ اللَّهْرُ يَقْبِضُهَا

- Over this world, the human heart laments and cries
 Knowing that salvation is in leaving the world behind¹
- 2. A man possesses no home, after his demise

 But the one he sends forth, from this worldly life²
- 3. If he made it with virtue, then his stay would be nice Or failure would be his lot, if he made it with vice
- 4. Where are all those that were once crowned as rulers and kings?

 Until these people were given the drink of death to drink?
- 5. Our inheritors own our wealth, for them we collect We construct our houses, just to become vacant and left
- 6. How many cities have been built, that are now deserted and forsaken
 And death has done away with the people who once made them.
- 7. Every soul, no matter how much they fear death
 Through hopes and wishes, to his desires he gives strength
- 8. A man stretches the circle of his wishes, while time restricts them whole
- 9. The man keeps expanding them, while death places the last fold⁴

2 This means that a person sends forth his good or bad deeds, which make an abode for him in Paradise or Hell.

¹ Salvation is in not paying heed to this world

³ The real translation would be "Until the giver of the drink of death gave them the goblet of death to drink from"

⁴ Humans tend to have extended wishes and desires, continuously giving them strength and hopes for a long life. But then death comes and puts an end to these whimsies.

الثِّقَةُ بِاللهِ (172) 172- Trust in Allāh

It seems like everyone in this world is only chasing wealth. This is also why we often find many people resorting to crime and other Ḥarām avenues when faced with poverty. It is embedded in our faith that we can acquire any avenue we want, but we will not gain even a single penny more than what has been destined for us. Our job is to work hard using Ḥalāl avenues, while placing our trust in Allāh .

- 1. Don't rebuke people in matters of provision Provisions only come, with Allāh's permission
- 2. Its arrival time, Allāh did already decide
 You'll find each other¹, when the fated time arrives
- 3. Upon your Generous Lord, your trust should be placed Like the father has for his children much kindness and grace-

Kinder than that father, is your Lord to His slaves

¹ The literal translation will be, "You will find your provisions and it will find you."

(173) الزَّمَانُ لَيْسَ له أَمَانُ 173. Time Renders No Peace

This life was meant to be a test. Hence, it will continue to put us through trials. There is not a second's rest in this life before meeting our death. Only after that moment, will we realize if our life had value or if it had been a complete failure.

- With its dual conditions, time is quite strange
 Whenever, from problems I escape Right after, new problems are ready for me to face
- 2. I've cried over a problem for many days And even after the day has already changed-I find myself, still grieving the past away

يُومُ الْقِيَامَةِ (174) 174- The Day of Judgement

The Day of Judgement is a reality. It is a day in which all the deception of this world will cease and the unseen world will begin to unveil itself. Its arrival is definite. None can endure failure upon that day, because the consequences are immense.

- ثُّكَدِّثُ أَخْبَارَهَا رَبَّهَا (5) وَ رَبُّكَ لاَشَكَّ أَوْحَى لَهَا وَيَصْدُرُ كُلِّ إِلَى مَوْقِفِ (6) يُقِدِيْمُ الكُهُ وْلَ وَ أَطْفَالهَا وَيَصْدُرُ كُلِّ إِلَى مَوْقِفِ (7) وَ لَدِوْ ذَرَةً كَانَ مِثْقَالهَا تَرَى النَّفْسُ مَا عَمِلَتْ مُحْضَرًا (7) وَ لَدِوْ ذَرَةً كَانَ مِثْقَالهَا يَعُاسِبُهَا مَلِكُ قَادِرٌ (8) فَإِمَّا عَلَيْهَا وَ إِمَّا لَهَا لَكُا يَعُاسِبُهُا مَلِكُ قَادِرٌ (8) وَلَكِنْ تَرَى العَيْنُ مَا هَالهَا تَرَى النَّاسَ سَكْرَى بِلاَحَمْرَةِ (9) وَلَكِنْ تَرَى العَيْنُ مَا هَالهَا
- 1. The approach of the hour will devastate
 And the Earth will shake by a terrible quake
- 2. You will see the mountains as clouds that day As they flow away quickly with haste
- 3. The trumpet's blow will blow the Earth away
 There the Earth will throw out its burdensome weight
- 4. And surely some people will question and say "What's happening to the Earth, what is its state?"
- 5. With the command of its Lord, the Earth will state Every single action, that ever took place
- 6. All the old¹ and the young of the human race Will all arrive rushing towards such a place-Where Allāh makes them all stand up straight
- 7. And upon his actions, every soul shall gaze Even if they are equal to an atom's weight
- 8. And the judgement will come from the King, the Great Either in a person's favour or against
- 9. People will be drunk without wine that day
 As the eyes see that, which will terrify and intimidate

¹ The Arabic word "Kuhūl" used here refers to the age between 30-50.

قافية الواو

Everything in this life is ordained by Allāh . This world simply isn't run by random occurrences and its treasures are not gained solely through power and skill. There is indeed a hidden system providing to whoever He pleases.

- أرَى حُمُراً تَرْعَى وَ تَأْكُلُ مَاتَهْوَى (1) وَ أُسْداً جِيَاعًا تَظْمَأُ الدَّهْرَ مَاتَرْوَى وَ السَّلْوَى وَ السَّلْوَى وَ السَّلْوَى وَ السَّلْوَى الْسَلْوَى الْسَلْوَى وَ السَّلْوَى وَ السَّكُوَى وَمَنْ عَرَفَ الدَّهْرَ الْخَوُونَ وَ صَرْفَهُ (4) تَصَبَّرَ لِلْبَلْوَى وَلَمْ يُظْهِرِ الشَّكُوَى وَمَنْ عَرَفَ الدَّهْرَ الْخَوْونَ وَ صَرْفَهُ (4)
- 1. I see that donkeys eat and graze whatever they prefer
 While the lions are always overcome with thirst and hunger
- I see that good people don't have enough food to get by While "Mann and Salwā" is being fed to the wretched, despised
- 3. This is a preordained decision, of the Creator of creation And none possesses the power to challenge his decision
- 4. Those who are aware that time tends to betray and to change Show patience in the face of hardships, and resist from complaints

¹ This was the food given to Banū Isr'āīl, the nation of Mūsā ♠, even though they were quite rebellious of the commands of Allāh.

قافية الياء

The grave of the Prophet Muḥammad S is situated in Madīnah. Muslims from all over the world desire and travel thousands of kilometres for a sight of this luminous grave. May Allāh E grant us all the Tawfīq to see this wonderful sight recurrently.

- 1. So what if someone never smelled perfume in his days As long as he has smelled the Holy Prophet's grave
- 2. So many calamities, have struck me, due to your demise That if they struck "day", it would have turn into "night"

كُنْ أَبِيًّا (177) 177- Hold Your Head Up High

A Muslim is required to bow his head only to Allāh . Thus, a Muslim should lose all hopes and expectations from men and rise himself to a stage of loftiness and independence. Allāh sis the king of the universe, and we need not turn to anyone else.

- When you're left thirsty and hungry by men
 Then quench and satiate yourself with content
- 2. Be the man whose feet are upon the ground While his passionate head is held above the clouds
- 3. Rise above such a wealthy person's gift
 Who looks down upon you due to him being rich
- 4. It is better to let the water of life flow away

 Than sitting in disgrace, while flowing water from the face¹

اُلْطَافُ اللهِ (178) 178- The Grace of Allāh

Every single one of Allāh's creation is utterly and solely dependent upon the grace of Allāh . It is the sole origin of all good that exists upon this Earth. And it is the only thing that should be strived and hoped for in times of hardships. It forever engulfs and surrounds us, though we may not comprehend it.

| يَدِقُّ خَفَاهُ عَنْ فَهْمِ الذَّكِيِّ | (1) | وَكَمْ للهِ مِنْ لُطْفٍ خَفِيٍّ |
|--|-------------|--|
| فَفَرَّجَ كُرْبَةَ القَلْبِ الشَّجَيِّ | (2) | وَكُمْ يُسْرٍ أَتَى مِنْ بَعْدِ عُسْرٍ |
| وَتَأْتِيْكَ الْمَسَرَّةُ بِالْعَشِكِ | (3) | وَكَمْ أَمْرٍ تُسَاءُ بِهِ صَبَاحًا |
| فَشِقْ بِالْوَاحِدِ الْفَرْدِ الْعَلِيِّ | (4) | إذا ضَاقَتْ بِكَ الأَحْوَالُ يَوْمًا |
| يَهُ وْنُ إِذَا تُؤسِّ لَ بِ النَّبِيِّ | | |
| فَكَمْ للهِ مَنْ لُطْفٍ خَفِي | (6) | وَلاَ تَجْنَعْ إذا مَانَابَ خَطْبٌ |

- How many mercies of Allāh hide in disguise
 Beyond the comprehension of the intellectual mind
- 2. For hardships are followed, by plenty of ease Freeing the troubled heart, from its pains and its grief

¹ It is better to lose one's life than to continuously cry in a disgraceful situation.

- 3. If the morning brings you hardship and calamity

 Then the evening will come with peace and serenity
- 4. In days, when conditions get hard and rough Upon the One, the Majestic, place your trust
- 5. with the Wasīlah¹ of the prophet, To Allāh beseech If asked through his Wasīlah, hardships turn to ease
- 6. Don't fret and despair, upon being struck with calamities For you've also been blessed by Allāh, with many hidden mercies

العَاقِلُ (179) 179- The intelligent one

Mankind has always prided itself over its intelligence. It is one of the main features that differentiates it from the animals. Sayyidunā 'Alī was considered as one of the wisest men in our Ummah. He shines some light upon this quality, and explains to us the details of an intelligent person.

1 The commonly acknowledged meaning of Wasīlah is:

Translation: To be seech Allāh for a bounty or protection against a calamity by mentioning the name of a prophet or a pious person in acknowledgement of their status, thereby hoping for acceptance from Allāh.

This practice is deemed permissible by *Ahl al-Sunnah*. Although, these days we do find some minority groups labeling this practice as *Shirk*. Their objection holds no weight due to them not being from the mainstream of *Ahl al-Sunnah*. The meaning of *Wasīlah* does not mean to believe that the prophet or pious person himself has the ability to benefit or harm, as Allāh is والنافع (the one who benefits) and الضار (the one who harms). We see from the words of a well authenticated *Ḥadīth*, narrated in Tirmdhī, al-Ṭabrānī and others. Nabī staught a blind man the following words:

O Allāh, I ask you and turn towards you through the $Was\bar{\imath}lah$ of your Prophet Muḥammad S, the Prophet of Mercy...

This clearly demonstrates that while making Wasīlah, the Du'ā is to Allāh.

- وَ مُحُسَّرِسٌ مِنْ نَفْسِهِ حَوْفَ زَلَّةٍ (1) تَكُونُ عَلَيْهِ حُجَّةً هِي مَاهِيَا فَقَلَّصَ بُرْدَيْهِ وَ أَفْضَى بِقَلْبِهِ (2) إِلَى البِرِّ و التَّقْوَى فَسَالَ الأَمَانِيَا وَجَانَبَ أَسْبَابَ السَّفَاهَةِ وَ الْخَسَا (3) عَفَافًا وَ تَنْزِيْهًا فَأَصْبَحَ عَالِيَا وَجَانَبَ أَسْبَابَ السَّفَاهَةِ وَ الْخَسَاءِ نَفْساً كَرِيمُةً (4) أَبَتْ هِمَّةً إِلاَّ العُلَى وَ الْمَعَالِيَا وَصَانَ عَنِ الفَحْشَاءِ نَفْساً كَرِيمُةً (4) أَبَتْ هِمَّةً إِلاَّ العُلَى وَ الْمَعَالِيَا تَرَاهُ إِذَا مَا طَاشَ ذُو الجُهْلِ وَ الصِّبَا (5) حَلِيْمًا وَقُورًا صَائِنَ النَّفْسِ هَادِيَا لَهُ حِلْمُ كَهْلٍ فِي صَرَامَةِ حَازِهٍ (6) وَفِي الْعَيْنِ إِنْ أَبْصَرْتَ أَبْصَرْتَ الْمُعَلِّ سَاهِيَا لَكُ حِلْمُ فَضْلِهِ يَرْعَى فِي حَازِهٍ (7) وَ يَخْفَظُ مِنْهُ الْعَهْدَ إِذْ ظَلَّ رَاعِيَا وَمُبُورًا عَلَى صَرْفِ اللَّيَالِي وَ دَرُئِهَا (8) كَتُومًا لِأَسْرَارِ الضَّمِيْرِ مُدَارِيَا صَبُورًا عَلَى صَرْفِ اللَّيَالِي وَ دَرُئِهَا (8) كَتُومًا لِأَسْرَارِ الضَّمِيْرِ مُدَارِيَا صَبُورًا عَلَى صَرْفِ اللَّيَالِي وَ دَرُئِهَا (8) كَتُومًا لِأَسْرَارِ الضَّمِيْرِ مُدَارِيَا لَهُ هُلَّهُ قَالًا لَيْ الْبُدُرُ النَّجُومَ الدَّرَارِيَا لَهُ هُلَّ قَالَا الْبَدُرُ النَّجُومَ الدَّرَارِيَا لَهُ هُلَا الْبَدُرُ النَّجُومَ الدَّرَارِيَا لَهُ هُلَةً تَعْلًى فَ عَلَى كُلِ هُمَّةً إِلَا الْمُدَارِةِ الْمُعَلِي وَ دَرُئِهَا قَلْ كَا الْبَدُرُ النَّجُومَ الدَّرَارِيَا
 - 1. He's cautious and considerate in his ways Afraid to slip into wrong and mistakes For it may become proof against his state
 - 2. Hence he tucked in his clothes cautiously¹,
 And focused on virtue and piety
 Thus attaining whatever he pleased
 - 3. Far from foolishness and lewdness he stayed In order to become pure, in order to become chaste Thus becoming elevated and great
 - 4. From vile deeds, his noble soul he protected His passion is just lofty and majestic
 - 5. When someone who is foolish and childish-Does something stupid and reckless You will see him guiding himself away Tolerating it in a very cautious way
 - 6. Like a mature man he is tolerant

 Has a stern and keen mind like the prudent

 And if you ever gaze into his eyes

¹ This is a literal translation of the Arabic text. It is a phrase which refers to being cautious. Just like one tucks in his clothes and watches his step while walking through a dirty place.

You will soon notice and realize That there's always a thought in his mind

- 7. His neighbour's rights he fulfils with grace Protective and loyal to the oaths he makes
- 8. He's patient, upon the hardships of fate -Holds firm while averting them away Deep inside, he keeps many secrets safe and is courteous and social in his ways
- 9. Higher than all passions, is his passion's height
 Just like, the moon outshines the light, of the stars at night

حَثْمِيَّةُ الْحِسَابِ (180) 180- The Reckoning is Definite

The following poem explains life in a nutshell. Everything began with nothing, and will soon be reduced to nothing. However, this, like all decisions of Allāh, is not in vain. After our demise we all must come back to life and face the account; the reckoning is definite.

- 1. If we were to be left alone, after our death

 For all beings, death would have been the ultimate rest
- 2. But when we die we will all face resurrection
 About every single thing we'll be asked and questioned

Refers to the account that must be given before Allāh on the day of Judgement.